

MANKIND
Sinfulness and Misery

BY

NATURE

Asserted and Opened in

Several Sermons

ON

EPHES. 2. Verses 1, 2, 3

DESIGNED CHIEFLY

For the Unconverted

Whereunto is added a Dissertation concerning the Headship of Adam and Christ, and the Implication of the Sin of the first Adam, in the Sinfulness of the whole Race.

By JOHN WOLLE, Minister of the Gospel at St. Dunstons Church in London.

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*To my Worthy and much Respected
Friend Mr. John Derbie, and
the Rest of my Congregation in,
and about Sherborne.*

Beloved Christians,

THE following Sermons, formerly
preached among you, are now
made publick, to stir up your minds by
way of Remembrance; wherein I have for
my pattern, the Apostle Peter, the great
Doctor of the Circumcision, 2 Pet. 1.
In these Discourses, among other things, you
have the Doctrine of Original Sin, repre-
sented to your view: a Doctrine, I confess,
that hath its difficulties; and the more, be-
cause it depends so much upon Divine Re-
velation. It was a Saying of one of our
Church, touching this Doctrine, that it was
nothing more known than that which
nothing more difficult to be understood.

The Epistle Dedicatory.

It is an Easy, and a Difficult Doctrine. Easy, because we evidently find the effects of it; Difficult, because the knowledge of it, depending mostly on Scripture-revelation, hence carnal reason has never failed, in all Ages, to quarrel with it. It is my comfort, that in the managing of this Subject, I have sincerely endeavoured to resolve my Faith into the authority of God's word. And I think also, that I have gone in the way of good men, and have delivered nothing as to this point, contrary to the Doctrine of the *Establisht Articles* of the Church of *England*, the *Assembly's Catechism* and *Confession of Faith*, or what you have formerly been instructed in, by the Reverend Mr. *Lyford*, and after him, by my Father-in-law, Mr. *Phillips*; persons for whom you have a valuable esteem.

The reason of my chusing out this Subject, above others, at this time, is partly the present errors of the Age, and partly the great usefulness of it. The two great ends of the Gospel-ministry, are to awaken Sinners, and to build up Saints; to convert the one, and to edify the other. Now
this

The Epistle Dedicatory.

this Doctrine, of Man's Sinfulness by Nature, has an excellent aptitude to promote both; and is fit matter of constant meditation for the godly and the wicked. It remembers the one of the baseness of their Original, and so tends to keep them humble, to make them vile in their own eyes, a frame very pleasing in the sight of God: and it shews the other their natural defilement, their undone state by nature, and so tends to drive them to Christ, and to make them seek after Regenerating Grace, without which there is no Salvation, *Joh. 3. 3.* 'Tis much to be lamented, that the great Doctrine of Regeneration is so little understood by many persons, yea some that pretend to be teachers of others, who place it in a *moral Reformation* of life. The ground of which mistake, (as I humbly conceive) is their rejecting or mistaking this necessary Doctrine of *Original Sin*. Was this Doctrine better understood, and more studied, men would not speak so superficially and lightly of Regeneration; nor so much cry up the power of Nature and *Free-will* in the work of Conversion, as ordinarily they do.

The Epistle Dedicatory.

If what I have written on this Subject,
shall be of any use to establish *You* in the
Doctrine of the Gospel, and to build you
up in Faith and Holiness; let God have
the glory, and me your prayers; who
am,

Your Servant,

Ex Musae,
Aug. 5. 1699.

In the work of the Gospel,

J. E.

TO

To the Reader.

THE right understanding of Adam's Fall, and the Consequents of it, (Man's Sinfulness and Misery by Nature) will tend not only to put a stop to the growing Errors of the present times; but also to give us a true notion of some of the most necessary points in Religion. A mistake here is very dangerous, and has occasioned New Gospels to be preached among us; as may be seen particularly in a late Treatise that came to my hand, and encouraged the printing of these Discourses; entituled, The Reasonableness of Christianity as delivered in the Scriptures. You will find there very poor conceptions touching Christ's Redemption, Justifying Righteousness, and Regeneration: and all through mistake of Adam's Fall; and the effects of it, our Death thereby. A Discourse therefore on this Subject cannot be unseasonable, if so be it be managed according to truth, and built on the Scriptures. This, Reader, is what I profess to aim at, rather than curious flourishes of speech; imitating therein the great Doctor of the Gentiles, 1 Cor. i. 17. I know the world is full of Books, and that Subjects of this nature have already been printed: but Foundation-points should be well laid; and 'tis no harm to have them over and over, and represented in variety of method; tho', I confess, these Discourses were never by me designed for the Press at their first composition, nor when I began at first to transcribe them. Were they now published for the Learned world, a second transcribing had been almost neces-

TO the READER.

sary, to avoid that prolixity which appears in the whole, and some Repetitions which do occur; but designing the profit of the more Ignorant sort, who need more familiar explications than others, and sometimes call for repetition for Inculcation; I have therefore ventured to send them forth as they are. If so be they attain their desired end, the awakening and conversion of some careless sinners, I shall not much regard the censures of others, well knowing 'tis the mark of a Disciple of Christ, a Gospel Minister especially, to go through good report and evil report; 2^d Cor. 6. 8.

To render these Discourses the more useful, and to direct persons the more readily to any particular point of Doctrine delivered in them, I have annexed at the end of them an Analysis of the whole; where each Sermon, and the several particulars contained in it, are briefly set down, with the number of the page, where to find it. I have also added a Disputation, (which was drawn up for private use) wherein some points delivered in the Sermons, relating especially to the Imputation of Adam's first sin, are further strengthened, not only by Scripture-Arguments, but by the suffrage of many eminent and worthy Divines. That the whole, (tho' managed with much weakness) may tend to God's glory, and the publick Good; to the clearing of truth, the healing our breaches, and the promoting of real piety, is the earnest desire of

An unworthy Labourer

in our Lord's Vineyard,

J. E.

Man's Sinfulness

A N D

Misery by Nature.

Sermon First.

E P H E S. II. 1.

And you hath he quickened, who were dead in trespasses and sins.

TH E scope of the Apostle in this place, with respect to what follows, is to advance and magnifie the grace of God in the Salvation of man. And the better to illustrate, and set off the rich grace, mercy, and love of God, he first lays open Man's state by nature, in the case of the *Ephesians* whilst unconverted. This we have in the three first Verses; wherein he insists on two things especially.

1. Their *Sin*.
2. Their *Misery*.

1. *Their*

1. *Their Sin* : Original and Actual.

First *Original*. They were sinners by nature ; *Dead in trespasses and sins*. I know, it is a Question among some, whether Actual sins only are here meant, or Original sin also? That Actual sins are here intended, seems evident from that following clause in the next Verse ; *wherein ye walked*. Now we do not walk in *Original*, but *Actual* sin. And that Original sin is also included, is plain also from other things.

1. From the coherence. The *Death* here must needs answer the *Quickening*. Now the quickening does not merely respect Actual sins, but likewise Original. For it is the Infusion of a new habit, a new spirit of life ; and therefore the death in sin must be in respect of the corruption of our nature, and the power of sin in man, as well as of actual transgressions.

2. That Original sin is meant in this place, appears also by *Col. 2. 13*. (which Epistle interprets this) where 'tis said, *being dead in sin and the uncircumcision of the flesh, hath he quickened*. That clause (*the uncircumcision of the flesh*) refers directly to Original sin. And then,

3. As in the third Verse he saith, they were *children of wrath by nature* ; so when he saith in this first Verse, they were *dead in trespasses and sins*, his meaning is in respect of their natures also. For if they were children of wrath by nature, they must needs also be sinners by nature ; i. e. guilty of Original sin : for wrath always presupposeth sin. I conclude then, that both are intended in this expression, namely, Original and Actual sin. We are by nature dead in sin, as well

well as by *practice*. At present I shall chiefly understand the words of Original Sin, called in this place, *Trespases and Sins*; two words denoting the same thing, and spoken plurally; because Original Sin contains in it all other Sin.

Secondly *Actual*. They were Sinners by practice. Whilst unregenerate, their whole course was a course of sin. They *walked in it*, v. 2. Which course of theirs was pricked forward by *corrupt customs* that were in the world; by the *Devil*, who bore sway in the children of disobedience; and by the excitement of their own *lusts*, v. 2. wherein they walked *according to the course of this world, according to the Prince, &c.* This was the course of those Gentile *Ephesians*, and not only theirs, but the *Jews* also, and of all others, during the time of their unregeneracy, as the Apostle intimates, v. 3. For he applies the whole equally and indifferently to himself, and the whole body of the Jewish Nation. *Among whom also we all had our conversation in times past. q. d.* Such children of disobedience were we our selves also; as deep in sin, and open to wrath as you *Gentiles* were. But this leads to the second thing, whereby their natural state is described.

2. *Their Misery*. They were *by nature children of wrath*, v. 3. This doth naturally follow upon the former. Wrath is the necessary consequent of Sin. Now, he speaks this of all men in general: you were so, that are *Gentiles*; and we were thus, who are *Jews*. *And were by nature the children of wrath, even as others*. He turns it from one to the other, and there is no difference. I

I design, God willing, to speak distinctly to both parts; man's Sin and Misery. At present I shall begin with man's Sinfulness by Nature, upon the account of Original Sin, according as I explained the first verse. And so the Doctrine from the words is this.

Doct. *Man by nature is dead in sin.* This I gather from the first verse, the description of the persons, that are quickened by Christ. Before their quickening they were all *dead in trespasses and sins.*

In handling this point, I shall (1.) explain the terms of it. And, (2.) speak to it in some distinct branches.

First for Explication. Two things need to be explained. What is meant by *Nature* in my Doctrine: And what is intended by being *dead in sin.*

2. 1. What is meant by *Nature* in my Doctrine?

R. By *Nature*, I mean, not Nature in its primitive integrity, as it came out of the hand of God. In this respect, man by nature was not *dead in trespasses and sins.* He was *made upright*, so you read *Eccl. 7. 29.* He was *created in God's image*, *Gen. 1. 27.* He had a rectitude of all his powers; his whole man was in perfect conformity to the divine will. He had light in his understanding, wisdom and knowledge sufficient to guide him with reference to God's glory, and his own good. He had justice and holiness seated in his will; and his sensitive powers were all in subjection unto the rational. In this respect man by nature was not sinful. By *Nature* therefore
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in my present Doctrine, I don't intend *Innocent nature*, as it came out of the hand of God: but *Corrupted nature*, as it is tainted by man's sin, and is now derived to us from our Parents. *Adam* by the fall having lost his righteousness and tainted his nature, begat his Children in his own likeness, could not but produce a corrupt offspring: for *no clean thing can come from an unclean*, as *Job* tells us, Chap. 14. 4. So that our Nature since the fall is polluted, and sin is conveyed together with our Beings. We have it derived by natural propagation. It is not by *imitation*; 'tis not by *custom* (as some would perswade us) but 'tis by *nature*, 'tis from our *birth* that we are dead in sin.

Q. 2. What is meant by being *dead in sin*?

R. Death natural is nothing else but a privation of this life; of that vital principle that is in the creature. E. G. When the body is deprived of the soul, or when the soul is separated from the body, on this follows the death of the body. As life natural consists in the union of the body and Soul; so death natural consists in their actual separation. The *Ephesians* were not naturally dead, when *Christ* quickened them; he did not raise them out of their graves. 'Tis not therefore *natural death*, which is here intended, but *moral death*, namely the death of the soul in sin.

Now sin may be called the death of the soul; first, as sin doth justly expose us unto death: and secondly, as it deprives us of spiritual life. In both these respects the *Ephesians* and all others are by nature *dead in sin*. They were dead in
sin,

sin, as being under a sentence of death; and as being destitute of spiritual life.

1. They were dead in sin, as being *under the sentence of death* for the guilt of it. And in this respect they were *legally dead*; i. e. they were dead in law. As we say of a man condemned by the Judge, such an one is a *dead man*, even before his execution, because a sentence of death is past upon him: so we by nature are dead in sin, as being condemned at the bar of God's law, for the guilt of our sin. The law threatens sinners with death. Now we by nature being sinners, being transgressors from the womb, do therefore fall under the sentence of the law as soon as born.

2. They were also dead in sin, *as being destitute of spiritual life*. The *Ephesians*, (and so others in their natural condition) were not only *legally dead*, as being under a sentence of death as soon as born: but they were also *spiritually dead*, as being destitute of spiritual life. Man since the fall hath naturally no principles of grace in him, but rather an averseness and disinclination to all that's good. And in this respect also he is dead in sin.

This death in sin respects the *power* and *pollution* of it, and stands opposed to the life of *holiness* and *sanctification*; as the other respects the *guilt* of sin, and stands in opposition to the life of *acceptance* and *justification*. Both in Scripture are called *Death*, *Joh. 5. 24. Col. 2. 13.* And both are included in that phrase, *dead in sin*. So that my Doctrine doth naturally branch forth into two parts: I shall therefore lay down these two propositions, as included in it.

Prop. 1.

Prop. 1. *Men by nature, from their very birth, are legally dead.* And,

Prop. 2. *They are spiritually dead in sin.*

These two Propositions include the whole of *Original sin*, which is usually divided into *Imputed* and *Inherent*.

1. *Imputed*. This is the sin of our first Parents, their actual eating the forbidden fruit; which sin of theirs is imputed to us, and made ours; so that we are liable to answer for it. When *Adam* sinned, we sinned in him, *Rom. 5. 12*. This is the lot of all the posterity of fallen *Adam*; they all share in his sin. Hence they are guilty, and so liable to death, as soon as born. They are *legally dead* upon the account of this sin.

2. *Inherent*. This is the other branch of *Original sin*, and is called by Divines, *Peccatum Originale Originatum*, *Original Sin Originated*; as the former is called *Originans*, *Original Sin Originating*. One is the effect, the other is the cause. Had not *Adam's* sin been imputed to us, our natures had not been corrupted; we should not have forfeited that original righteousness, wherewith at first we were created. Now this *Inherent Original sin* is that hereditary corruption of nature, that is propagated to us from our first Parents, whereby we are deprived of God's image, and are inclined and disposed to all evil. And this is the ground of the second Proposition, of our being *spiritually dead* in sin.

I shall speak distinctly to each Proposition, and begin with the first. *viz.*

Prop. 1. *Men by nature, (from their very birth) are Legally Dead.* What is meant by *Legally Dead*,

Dead, has been before explained; namely, a being cast and condemned in Law; a being under a sentence of death, by reason of guilt.

In handling this point, I shall (1.) demonstrate the truth of it: (2.) make some improvement of it.

1. I shall demonstrate the truth of it; that men by nature are *legally dead*, as being under a sentence of death, by reason of guilt. This is plain, because all bring guilt into the world with them; I mean *the guilt of Adam's first sin*. His eating the forbidden fruit is become our sin by God's *Imputation*: and therefore we are guilty as soon as born; consequently are *legally dead in sin*.

I know this Doctrine will scarce go down with corrupt nature. We can't endure to think of being guilty of other's sins. And therefore some men of corrupt minds, not giving due heed to the word of God, have denied this Doctrine. They own no sin, but what is Inherent in our own persons, being committed by us; and say that we are guilty of *Adam's sin*, no more than the sins of our *immediate Parents*. Now, that we are guilty of *Adam's sin*, and so liable to death for it, as soon as born, I shall prove to you by Scripture and Reason.

Only first for the stating of the point, be pleased to observe these following particulars.

1. When I say that *Adam's sin* is *imputed* to us, I mean it only of his *natural posterity by ordinary generation*. I thus limit it, that so we may vindicate the Innocence of Christ, and clear him from the imputation and guilt of *Adam's sin*; who

who is *holy, harmless, undefiled, and separate from sinners*, Heb. 7. 26. Though Christ indeed was a Son of *Adam*, as coming from his loins according to the flesh; yet he was not so by natural and ordinary generation; being conceived by the power of the Holy Ghost, in the womb of a Virgin, after a miraculous and extraordinary manner; upon which account he was free from the guilt of *Adam's* sin. As Christ's humanity is free from the inherent stain of sin, because 'twas sanctified by the Holy Ghost in the womb of the Virgin, in a manner extraordinary; so the person of Christ is free from the guilt of *Adam's* first sin; because, tho he took his humanity from *Adam*, yet not his personality; and *Adam* stood as a publick head to those only, who had both from him.

2. When I say that *Adam's* sin is imputed to us, his natural offspring, I mean it only of his *first transgression*; not of those sins he afterward committed in his fallen state. *Adam* by the fall lost that publick capacity he was in before, namely of being the *Federal head and publick Representative* of those that should come from him. And therefore none of his after-sins are imputed to us; any more than the sins of our immediate parents. The actual sins of our immediate parents are not ours, or imputed to us, because they stand not as publick heads. Hence we read Ezek. 18. 20. *The Son shall not bear the iniquity of the Father*. This is the law and standing rule, with respect to persons in a private capacity, and their personal sins. But as for the first transgression of *Adam*; that was a common and general sin; be-
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cause 'twas the sin of a publick person, whose will was *interpretatively* ours, our wills being *virtually* in his.

3. When I say that *Adam's* first sin is imputed to us, I don't mean as tho God did repute us to have *committed the sin in our own persons*. *Adam's* sin was past before we were born. We did not therefore personally commit it; but yet this sin is made ours, and communicated to us, in such way and manner as a thing past can be communicated, namely by *Imputation*. Tho we did not *personally* commit it; yet so soon as we become *Adam's* natural posterity, 'tis imputed to us and made ours; because all his children were *confederate* with him.

4. Lastly, when I say *Adam's* sin is imputed to his offspring I don't mean, that 'tis imputed to them *in the same latitude*, and in the same respect as it was to *Adam*. We sinned not in *Adam*, as *publick heads*; we murdered not the whole humane nature, as *Adam* did; neither doth God repute us so to do. We did not usher in sin and death upon the whole world: the Apostle tells us, this was *done by one man*, namely *Adam*, Ro. 5.12. But yet as soon as any man becomes, *proles Adæ*, a natural child of *Adam*, 'tis imputed to him, *pro mensura membri*, in such sort and proportion, as is competent to him, being a part and member of that first man. As we are not said to be Saviours of the world, upon the account of the *Imputation* of Christ's Righteousness to our Justification; so neither can we be said to be destroyers of the world, upon the account of the *Imputation* of *Adam's* sin, to our condemnation. When Christ's
righte-

righteousness is imputed to us, 'tis imputed to us according to the proportion of private members, not as publick heads and representatives of others: and the same we say of *Adam's* sin.

Thus much for the stating of the point: I come now to the proof of it. And here, for the fuller demonstration of this truth, I shall first prove that 'tis so; and then, secondly, give the reason, why 'tis so.

First I shall prove the truth of the Doctrine, that *Adam's* first sin, as but now stated and explained, is imputed to us.

Arg. 1. My first Argument shall be taken from *Scripture-authority*. The Scriptures assert that we *sinned in Adam*, or that *Adam's* sin is imputed to us: therefore all Christians are bound to believe it. In my apprehension there is a full place to this purpose, *Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin; and so death passed upon all men for that all have sinned.* In the original 'tis so. Now *6. 12.* is sometimes translated (*in*) as *Heb. 9. 10.* and other places. It may therefore be rendered, as we find it in the margin, *In whom all have sinned.* So that this clause is fully for the Imputation of *Adam's* sin. For if we sinned in him, it must be understood by *Imputation*; for when *Adam* sinned, we had not a being.

Those words, indeed, *6. 12.* may be taken *causally*, as well as *relatively*. But in either sense the conclusion is the same, that *Adam's* sin is imputed to us. For if we take the words *relatively* (*in whom all have sinned*) then 'tis plain, as but now shewn, that *Adam's* sin is imputed to us.

And if we take the words *causally*, the conclusion is the same: for if death passeth on all men, because all have sinned; then *Infants*, because death passeth on them, have sinned; and if so, then in *Adam*: and how they could otherwise sin in *Adam*, than by *Imputation* and *Representation*, I know not. Thus, take the words in either sense, and 'twill prove this, the Imputation of *Adam's* sin.

Which is farther confirmed by the Active verb, which the Apostle useth in this place. 'Tis not said, that death passed upon all men, for that all were made *sinful*, but for that all have *sinned*; *ἡμαρτήσαντες*, the word imports an act of sinning. His intention therefore is to speak them guilty of *Adam's* first sin, of which he speaks both before and after, calling it a *transgression*, v. 14. an *offence*, v. 15. and a *disobedience*, v. 19. all which plainly shew, that the sin of that one man, of which he treats in this Chapter; whereby he made his posterity sinners, was an act of sinning; and not so much the corruption of their nature, tho this, 'tis true, befell us also, as the consequent of it.

Arg. 2. Another Argument may be drawn from the *Effect*; because it makes us liable to death. I thus argue, if in *Adam* all die, then in *Adam* all have sinned, or all are guilty of *Adam's* first sin. The reason is clear, because death is the fruit and wages of sin, *Rom. 6. 23.* If therefore death hath pass'd upon all, and reigneth over all, sin also hath pass'd upon, and reigneth in all; because death is its wages and punishment, and therefore can justly be inflicted on none but sinners.

ners. But now in *Adam* all die 1 Cor. 15. 22. *Death hath pass'd upon all* without exception, even Infants themselves, *who have not sinned after the similitude of Adam's transgression.* Therefore all, Infants and Adult, in *Adam* have sinned. But how have *Infants* sinned? Not in their own persons, they are not capable of sinning actually. It must therefore be in *Adam*, their *Head* and *Representative*: and consequently his sin is *imputed* to them.

Arg. 3. I might argue from the *Analogy* that there is *between Christ and Adam.* *Christ* and *Adam* are set forth in Scripture as two Publick heads; the one for the conveyance of righteousness and life, the other for the conveyance of sin and death. After this manner the Apostle represents them, *Rom. 5.* And therefore calls *Adam Christ's figure*, v. 14. Now let us compare *Christ* and his righteousness, with *Adam* and his sin: for the same way we are made righteous by *Christ*, by the same we are made sinners by *Adam's* sin. With reference to the former the Apostle shews us, 'tis by *Imputation*, *Rom. 4. 11.* *That righteousness might be imputed to them also.* The way whereby we are made righteous in *Christ* is by *imputation*, the imputation of his righteousness: and the same we may say of *Adam's* sin. Yea the Apostle brings this as a proof of the other; as we may learn by considering his design and scope, *Rom. 5. v. 12.* to the end. He is there running a parallel between *Christ* and *Adam*, which he enters upon, v. 12. *wherefore as by one man sin entred into the world, &c.* then it should have followed, *so righteousness came by one Christ.*

But breaking off by a long parenthesis, he re-assumes this first part of his comparison toward the end of the Chapter and goes through with it, v. 18, 19. *Therefore as by the offence of one judgement came on all men to condemnation, even so by the righteousness of one, &c.* The Apostle's aim in this comparison, is to prove the Doctrine of *Justification* through the *Imputation of Christ's righteousness*, of which he had been treating in the former Chapter. And he proves it in this fifth Chapter by an illustrious type, namely *Adam*. If any should object, we can't understand how we can be justified by another's righteousness; why, this Doctrine (saith the Apostle) is no more strange, than that you may be condemned for another's sin. Therefore to illustrate this great truth, (because opposites and disparities do mutually illustrate each other) he runs a parallel between *Christ* and *Adam*; wherein he shews, that as sin and death were derived to us through the *Imputation* of one man's sin, who was made by God a *Publick head*; so righteousness and life are also conveyed by the obedience of one, namely *Christ*, who is also constituted a *Publick head*, unto all true Believers. So that these Doctrines, *imputed sin* and *imputed righteousness*, do mutually illustrate and prove each other: and if we deny the one of them, we shall easily be brought to deny the other. For the same objections that persons bring against the one, may also be brought against the other. Yet both are plainly held forth in Scripture; particularly this place, *Rom. 5. 19.* where the Apostle tells us, that *as by one man's disobedience many were made sinners; so*
by

by the obedience of one shall many be made righteous. Which text is full, in my apprehension, for the *Imputation of Christ's righteousness*, and the *Imputation of Adam's sin*.

To say with the *Socinians*, to constitute us sinners, is only to make us *obnoxious to death*; and so to treat us as sinners, is a thing vain, and repugnant to the Text. Besides, to be treated as a sinner, when a man is not such, is unjust and unequal.

To say with others, to be made sinners by *Adam*, is only to contract a corrupt nature from him; what is this, but to overthrow the design of the Apostle's parallel in this place; yea to undermine the whole Doctrine of Original Sin, as may be shewn in another place. And therefore I conclude, that the meaning is, that we are made sinners by *Imputation*.

Arg. 4. Lastly, another Argument might be drawn from *Adam's publick relation*. *Adam* stood related to his natural posterity as a *publick head*; and hence his sin is imputed to us. But this leads me to the second thing proposed,

Secondly; to give the reason of it; why 'tis so.

Q. Whence is it, that all are guilty of *Adam's* first sin?

R. Because *Adam* was made a *publick head*, and so represented all his posterity in that first sin. The Covenant of works made with *Adam*, was made with him, not only for himself, but for all his posterity; all were to stand or fall with him; he therefore disobeying, his transgression becomes the sin of all his posterity. Hence we read, that *in him all sinned*, Rom. 5. 12. *in*

When God at first made a Covenant with *Adam*, it was not with him *ratione Individui*, considered as a meer Individual person; but *ratione nature & capitis*, as he bore our nature with him, and as the Representative of mankind. The command and threatning, (*do this and live, disobey and die,*) were not given to *Adam* as a singular person; but as the *Natural Root*, and *Moral Head* of all his Offspring: therefore he sinning, the guilt of his sin descends on us all. As the Children of *Traytors* have their blood tainted with their Father's treason, and the Children of *Bond-slaves* are born in their Father's condition; so, *omnes in Adamo peccaverunt, quia omnes unus ille fuerunt*, Aug. i. e. all were entangled in *Adam's* sin, because all were folded up in his person; we all were that one man. His person was the fountain of ours, his will the representative of ours, we were all in him, and branches of him: and hence we sinned in his sin, as poison is carried to the stream from the fountain, as branches putrify in the root, and as private members are reputed to do what is done by their Representative. This then is the reason, why *Adam's* sin is imputed to us, or made ours, because we were in him as a Publick head.

And in this appears a manifest difference between the fall of *Man*, and the fall of *Angels*. The *Angels* sinned not in a common head, but each in their own persons. They were created at once, and were not to be multiplied by natural generation, and so to come all from one common root, as men were. The sin therefore of some did not prejudice others, who kept their
first

first state, and sinned not actually themselves. But now *man*, when created, stood as a *publick head* to his seed; the whole race of mankind were in *Adam* as their *Representative*, from whom they were all to derive their beings: the sin therefore and Apostacy of that one man, becomes the sin and apostacy of us all; because we were in him as our head.

Now *Adam* was the head of all his posterity in a double respect. (1.) As he was a Natural, and (2) a Legal or Federal Head. (1.) *Adam* was a *Natural Head*, and in this respect we were all in him, as branches in the root, or the streams in the fountain. We were all in him naturally, as latent in his loins; and so sinned in him, as *Levi paid tythes in the loins of Abraham*; Heb. 7. 9, 10. And this, by the way, is the next reason of Inherent Corruption, or of *Inherent Original Sin*, which is propagated with our natures. For *Adam* since the fall, and our immediate Parents being corrupt themselves, cannot but produce a corrupt Off-spring. The Stream naturally cannot rise higher than the Fountain. *No clean thing can come from an unclean*, Job 14. 4. At present I discourse not of the ground of Inherent Original Sin, but of imputed. Therefore,

2. As *Adam* was a *Natural*, so he was also the *Federal Head* of mankind. And in this respect we were in him *Representatively*, as a *Town or County* in a *Parliament-man*; the first Covenant being made with him, not only for himself, but for all his posterity. In that Covenant-Transaction between God and him, he exhibited and represented all his Off-spring. And the terms of it ran

ran thus; if he continued in his Obedience, then he was to derive righteousness and life to all his Issue; if not, then he was to convey sin and death to them. So that this Covenant was made with us as well as with him; and the transgression of it is our sin as well as his. It was made with him *personally*, but with his posterity *legally* and *representatively*, we were all in him as a *Federal Head*. And this is the reason of that other branch of Original Sin, of which I am treating, namely, *Imputed*; upon the account of which we are by nature *legally dead*.

And let this suffice for the first thing proposed, the demonstration of the Point: the Application follows, of which in the next.

Sermon

Sermon Second

E. P. H. E. S. II. 1.

--- *Who were dead in trespasses and sins.*

Prop. I. **A**LL men by nature, from their very birth, are legally dead. Having largely demonstrated this Point, from the Imputation of Adam's first sin, I come now to the

APPLICATION.

Is it so, that all men by nature are legally dead, by reason of the guilt of Adam's first sin? Then this in the first place may serve for Instruction in these following Particulars.

1. Hence learn, that we are all by nature children of wrath. This is evident, because wrath and guilt go always together. Where-ever there is guilt it justly exposeth to God's wrath. This is an Inference, that the Apostle himself makes, Having shewn in my Text, that all men by nature are dead in sin, he infers from it, v. 3. and were by nature children of wrath. But of this hereafter.

2. Hence learn, to justify God in the death of Infants. Experience sheweth that Infants die as well as others. Death reigns over those, who have not sinned after the similitude of Adam's transgression.

transgression, i. e. over little children, who have no Actual Sin, as *Adam* had, *Rom. 5. 14.* The reason is, because they are legally dead in sin, as soon as born. They are cast in Law, and born under a Sentence of death by reason of the guilt of *Adam's* first sin: therefore when they die, they have no more than their deserved punishment. God is not unrighteous in this dispensation. He only executes the Sentence of his Law. This then will justify the righteousness of God in the death of *Infants*, their *Temporal Death*; yea, let me add, and their *Eternal Death* also, if God please. For the wages of sin is no less than death, *Eternal Death*; *Rom. 6. 23.* which, by the way, should teach *Parents* to pity and pray for their tender *Infants*. They are the means of conveying sin and death to them: they ought therefore to pray for their children, to have the guilt of their sin removed; especially seeing *Infants* cannot pray for themselves.

3. Learn also, that *we have more than our own personal sins to be accountable for.* We have not only Inherent Corruption to answer for, and Actual Transgression to confess and bewail, but also that sin of our first Parents, in eating of the Tree which God forbade them. That very act is our sin, and we are liable to answer for it, as being confederates with *Adam*. Hence *Gregory Nazianzen* cries out pathetically, *O meam infirmitatem!* O my transgression! Tho' the act of committing it was properly *Adam's*; yet legally and interpretatively it was *ours* also. We sinned in him as our head; and fell with him as branches fall with the body of the Tree: and so are

are accountable for that sin of his, as well as for our own actual transgressions.

Secondly, This Doctrine may serve for *Exhortation*, in these following Particulars.

1. *Be established in this truth.* Believe this Doctrine, that you are *legally dead* as soon as born, by reason of the guilt of *Adam's* first sin. Unless we firmly believe this, we shall never be duly humbled for that first sin; but shall always be pleading something against it; how came I thus? who made me thus? I did not personally commit that sin. Perhaps you will say, these Objections are reasonable. And therefore to help you in belief of this truth, take with you these following Particulars.

1. Give attendance to the *Voice of God*, touching this truth. Carnal Reason may make many objections; but if God hath said it, Reason must be brought in obedience unto Faith. There is an obedience of Faith, as the Apostle speaks, *Rom. 16. 26.* And this Christians must submit to; else we shall quickly undermine our Religion, and pervert or cast off the Mysteries of the Gospel. If therefore your Reason object against it, bring your Reason in subjection unto Faith. *By faith we believe, that the worlds were made, and all things therein out of nothing; Heb. 11. 3.* And by the same sort of Faith, we may also believe this Doctrine, that God made man upright, and that he fell, and we all in him; for this is no less revealed than the other.

2. Adore the *Sovereignty of God* in this Doctrine. 'Tis true we chose not *Adam* to be our Head and *Publick Representative*, upon the account

count of which his sin is made ours yet remember, that God did. Now God made us, and has a right to rule, and dispose of us, as he sees fit. And that God was not unjust or cruel in this Dispensation, in making *Adam* our Publick Head, is plain from this; because the terms were equal on both sides, as well for the obtaining life upon his obedience, as the incurring death by his disobedience: of which more anon. At present I am discoursing of God's *Sovereignty* in this business. If therefore Carnal Reason should object, why did God make *Adam* my publick head? Remember, that God is your absolute Sovereign, who therefore may rule you in what way he pleaseth: yea, farther to quiet our minds in it, if this course seem severe, let us also consider the goodness of God, in making use of the same method for man's Salvation. Who was it made Christ a Surety of the Covenant, and a publick head to those that shall be saved? Not Believers, it was not their choice; but God by his *Sovereignty*, without which appointment all mankind had certainly perished. So that God hath turned Justice into Mercy. By Grace we are saved this very way, that Carnal Reason doth object against.

3. Consider the *reasonableness* of this Doctrine. 'Tis very reasonable, that *Adam's* sin should be imputed to us, upon two accounts.

I. Because 'tis *our* sin as well as his. This is plain from that publick relation he stood in. *Adam*, when he brake the first Covenant, was not considered as a private person, but as the publick head, and legal representative of all his Offspring.

spring. What therefore he did in their name, and in that capacity, they are supposed to have done in him, because their persons were represented in his. To illustrate this by a familiar comparison: When a Town or Country chuseth a person to be their *Representative* in publick Affairs, suppose a Parliament-man; why, you know they are obliged to stand to what he doth as their Representative. And so here, *Adam* standing as our Publick Head, under the first Covenant, we are all obliged to stand to his sin. We were all in *Adam*, as a Town or County in a Parliament-man, tho' we chose him not, yet God did.

2. 'Tis reasonable that *Adam's* sin should be reckoned ours, *because his righteousness would have been imputed and conveyed to us*, had he stood in his state of Innocency. The Terms were equal on both sides. As *Adam's* sinning was to transfer sin and death to us; so *Adam* obeying was to transfer righteousness and immortality to us. Had *Adam* stood, we expected the entail of his perfection and happiness; the beauty of his mind, the rectitude of his will, the holiness of his affections, and the absoluteness of his sovereignty; we expected that this should have fallen to us as a princely Inheritance. And therefore *Adam's* falling, 'tis but just, that the entail of sin and death, should also be fix'd on us. As *Job* said, *Job 2. 10. Shall we receive good from the Lord and not evil?* so may we say in this case: Would we have been content to have the benefit of *Adam* standing, and shall we not also be content to have the mischiefs of his fall? This, certainly is but reasonable:

sonable: For we must needs grant this an equal rule, that by the same law a person may come to receive *good* freely upon his obedience, he should also receive the contrary *evil* deservedly, upon his disobedience. Now, if God had made *Adam* a publick head, only to have conveyed evil to us upon his offending, who could have replied against God? Much less when he put him in such a state, that would have proved to us so beneficial, if he had not offended.

So then you see, 'tis very reasonable, that *Adam's* sin should be accounted ours. And these things put together will tend to establish us in this Doctrine.

2. Being firmly established in belief of this truth, let us charge this sin upon our selves, and be humbled for it before God. Let none transfer all the blame to *Adam*, and think with themselves, they are Innocent: for we are all guilty, being confederates with him. I shewed you before, that all *Adam's* sins are not made ours, no more than the sins of our immediate Parents; because *Adam* by the fall lost his publick capacity. That therefore which at present I am pressing you to, is only to be humbled for *Adam's* first sin.

Neither are we to be charged with all the aggravations of this first sin. We did not personally commit it, as *Adam* did. We were not the murderers of mankind, as *Adam* was. Those aggravations were peculiar to *Adam*: But as for other aggravations of it, the guilt of them redounds to us as well as *Adam*: which therefore calls on us to deep humiliation; because
this

this sin, as chargeable on us, is a very great sin. Tho it may seem but a small sin, the eating of an Apple, or some such thing; yet, I say, it was a great sin, a complicated sin, that contained in it many other sins. I shall instance briefly in some of them, to render this sin the more odious, and to stir up the greater humiliation for it.

1. It was *flat disobedience* against God. God had said, *Thou shalt not eat of the tree of knowledge of good and evil*: but *Adam* did eat, notwithstanding the command of the great God. Which disobedience of his was so much the greater, because of the smallness of the thing forbidden. The smallness of the thing often aggravates the offence. To dare to offend the great God in a small matter is no small disobedience. I may allude in this to the Speech of *Naaman's* Servant to him, *2 King. 5. 13. My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it, how much rather, when he saith to thee, Wash and be clean?* So in this case, if God had forbidden the doing some great thing, should he not be obey'd? how much more when he forbade so small a thing?

2. It contained *great ingratitude* in it. God had enrich'd *Adam* with variety of Mercies; he had endued him with his own image, he had made him the Lord of this lower World, and gave him all the Trees of the Garden, one only excepted, by *Eve's* own confession, *Gen. 3. 2, 3.* Now for *Adam* to take of this Tree, when God had reserved that only from him, 'twas great ingratitude, enough to make him blush to look God in the face.

3. It contain'd *much pride* in it. He could not be content in the place God had set him, but must needs be affecting an higher station; yea, climbing to the top, endeavouring to be like God himself. Said the Devil, *Ye shall be as Gods knowing good and evil*, Gen. 3. 5. And Adam hoped to be so indeed: He was so puffed up with this conceit, that he presently transgressed. Probably the Devil in the Serpent might allure them thus: I, you know, am a Beast of the Field, of a lower nature by far than you, incapable of reasoning or holding a discourse; yet I, you see, by eating of this Tree, have exalted my nature equal unto yours, I can now discourse and talk with you: if therefore you eat, certainly your nature will be highly exalted, you will become like God himself. Whether in this or somewhat else lay the force of the temptation, 'tis evident the transgression contain'd much pride; there was an affecting of an higher state.

4. It contained *horrible infidelity*, and very dishonourable thoughts of God. God had told our first Parents, *In the day they eat they should surely die*, Gen. 2. 17. But they gave no credit to God's word; yea they believed the Devil before God. For when God had said, *Ye shall surely die*; and the Devil said, *Ye shall not surely die*; they hearkened to the Devil the Father of Lyes, and believed not the God of truth. Thus they made God a liar; and had very dishonourable thoughts of him.

Many other sins are likewise included in the first sin; as Theft, Sacrilege, Curiosity, Wantonness, &c. but these are sufficient to excite those

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that are duly considerate to be humbled for it.

Let us therefore, my beloved, humble our selves before God for this first sin.

2. What acts of Repentance and Humiliation should we put forth upon the account of it?

R. Among others these following.

1. We should *bewail it*. This in Scripture is set forth as an act of Repentance, *Joel* 1. 13. and this we should put forth for *Adam's* first sin. Being convinced of our legal participation of it, we should bewail it, and the woful condition that our selves and all men are brought into by it. 'Twas this that opened the flood-gates of misery, which like a torrent hath broken in upon mankind. All our miseries, afflictions, and crosses, all our sufferings, sorrows, deaths, do take their rise from this sin; which therefore calls for lamentation. The light of nature will teach this, that we ought to bewail the cause of our misery. And 'tis observable, there was a solemn bewailment of this sin, a long time in use among the Heathen, those especially of *Japhet's* posterity, in their Religious Ceremonies, for 3000 years after and upwards. Thus the *Grecians* in *Orgins Bacchi*, in their Sacrifices or Ceremonies of *Bacchus*, bruising Serpents, and carrying them on their heads, used to cry *Egab, Evab*. Which pointed clearly at that mischief, the *Serpent* and *Eve* did us, in his first tempting to, and her eating the forbidden fruit; the *Serpent* beguiled her, and his head was to be bruised. Which thing, tho' they did blindly, being ignorant of the first design of it, it being worn out; yet in that the practice was thus continued in those so

ancient Myſteries of Worſhip, argues that in times nearer the fall, when the memory of this was freſher, 'twas intended for a bewailing that firſt ſin and fall, and the miſeries and evils, which the ſin of *Eve*, by the Serpent's malice, brought on all mankind. And as the Heathen bewailed this ſin in the effects of it; ſo alſo ſhould we, eſpecially being better inſtructed from the Word.

2. We ſhould *confels it*. We ſhould own the guilt of this ſin, and ſo take ſhame to our ſelves by confeſſion. This alſo in Scripture is ſet forth as another act of Repentance; yea the whole is ſometimes denoted by it, as 1 *Joh. 1. 7. If we confeſs our ſins, God is faithful and juſt to forgive them.* And ſo among other penitential acts for this firſt ſin, we ſhould confeſs it, and humble our ſelves in this reſpect alſo. The *Heathen* bewailed the miſeries that followed upon this ſin, but they knew not the cauſe, nor the imputation of the guilt thereof. But we that are enlightened by the Word of God are in this manner to humble our ſelves for it, as well as for any of our own ſins. For this, in truth, is our own ſin. It is *proprium peccatum*, our own ſin legally, tho' not *proprie operationis*, of our own committing. Accordingly *David* bewailed and confeſt it as his ſin, *Pſal. 51. 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.* *Piſcator* and others think that *David* in this Verſe hath both parts of Original Sin diſtinctly in his eye; namely, the guilt of *Adam's* firſt ſin imputed to us, in that firſt clauſe, (*behold, I was ſhapen in iniquity;*) and Inherent Corruption in that other clauſe, (*and in ſin did my mother conceive me.*)

David

David then confesseth this sin, and for himself in particular. He mentions not all mankind, tho' 'tis the sin of all, but he loads himself with it, I and I, and puts the confession of it among the rest of his actual sins, and seeks a personal pardon for it together with the rest. And so must we, if we desire to have it pardoned.

3. We should *judge our selves* for it. Repentance in Scripture is set forth by an act of *judging our selves, that we may not be judged of the Lord, and condemned with the world*, 1 Cor. II. 31, 32. Now, as in Repentance for other sins, that we personally commit, we should judge our selves, pronounce a Sentence of Condemnation on our selves, as the phrase there imports; so also with reference to *Adam's* first sin, we ought to judge our selves for it, and own our selves worthy of Condemnation on the account of it. The reason is this, because God judgeth us for it: and what God judgeth us for, we are also to judge our selves for, before him. For in so doing, we do but take part with God, and conform our minds unto his Judgment and Will, and thereby also prevent God's judging us, as in that forequoted place. Now, that God judgeth us for that sin, is very plain from that of the Apostle, Rom. 5. 16, 18. *The judgment was by one to condemnation; but the free gift is of many offences unto justification;— Therefore as by the offence of one judgment came on all men to condemnation; even so by the righteousness of one, the free gift came upon all men to the justification of life.* By those words, *Judgment came on all men to condemnation*, he manifestly means, that upon *Adam's* so sinning, there issued

forth from God; the judge of all the world, a Judgment pronouncing all men criminally guilty of sin, which endeth in a Sentence of Condemnation. If you ask to what they are condemned? I answer, to Death, yea Eternal Death, as the demerit of this first sin. This appears from the opposition, that the Apostle makes in this place. Condemnation, or κατακριμα, is opposed unto Justification of Life; and so, a condemnation to death is thereby intended. And that death, such as is opposite unto that life, which follows upon Justification; and therefore Eternal Death, as the other is Eternal Life. Thus we learn from this Scripture, that God as Rector and Judge of the World, pronounceth on all men a Sentence of Condemnation, for this first sin of Adam. Now what guilt, God as a Judge pronounceth on us, in and by virtue of that one offence, and sentenceth death thereupon; that, we as poor guilty creatures, ought to take upon our selves, and judge our selves by.

4. Lastly, We should *mourn for it after a godly sort*. This is another act of Repentance, mentioned in Scripture, 2 Cor. 7. 9. *Now I rejoyce not, that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, καταθεσι, according to God, as 'tis in the Original, i. e. according to God's concernments that are found to be in a sin, and reflections upon him in that sin, which any way cast dishonour upon God.* And upon search we may find many great Reflections upon God in this first sin; as a contempt of his Majesty, a despising his Wisdom and Goodness, a putting God from his Throne,

Throne, a jealousie that God envy'd, and kept man from happiness in forbidding that fruit; and many other Reflections in that first sin, that had a malign aspect on God; and for these we ought to mourn, if we mourn at all. Tho' we did not personally commit it, and destroy the World by it; yet we share in the guilt of it as private members, and the aggravating circumstances thereunto belonging. And therefore we ought to mourn for it; and to pray to God for the pardon of it.

These are some of those acts of Repentance and Humiliation, that we should put forth upon the account of that first sin.

3. Lastly, Being duly humbled for Imputed Sin, or *Adam's* first sin, endeavour to get an Interest in Imputed Righteousness. This is the remedy of Imputed Sin. Christ and *Adam* are set forth in Scripture as two publick Heads; and in the knowledge of these two, (as saith an ancient Father) *Proprie fides christiana consistit*, the Christian Faith doth properly consist. By *Adam* we are cast, by *Christ* we must be cleared. By *Adam* we are guilty. by *Christ* we must be righteous. And as the sin of *Adam* redounds to his Posterity to condemnation: so the righteousness of *Christ* redounds to Believers to justification, *Rom. 5. 18, 19.* As *Adam* at the fall ruin'd the World by his sin, the Imputation of it; so *Christ* is sent to be a Saviour of the World, even those that believe; through the Imputation of his Righteousness. Hence he is said to be made sin for us, that we might be the righteousness of God in him, *2 Cor. 5. 21.* 'Tis not said, that we might be

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righteous

righteous in our own persons, and so be justified for Inherent Righteousness: but, *that we might be made the righteousness of God in him*; plainly implying, that 'tis his Righteousness, the Imputation of it, that must justify us, as 'twas *Adam's Sin*, the Imputation of it, did at first condemn us.

2. But how do we come to have an interest in *Imputed Righteousness*, and the Justification of life consequent thereto?

R. By *Union* unto Christ. Without union to Christ there is no communion with him in his benefits. But so soon as we come to be united unto Christ, then do we begin to have Spiritual Life; to have a life of Pardon or Justification, and a life of Holiness or Sanctification; answerable to the Deaths we had from *Adam*, both Legal and Spiritual. So that in *Christ* we have a full remedy of all that mischief, of that Sin and Death, we contracted by *Adam*. And as we come to share in the one, so we come to partake of the other: for there is a resemblance as to this also.

If therefore you ask me, How we came to be made partakers of *Adam's* guilt, and the death consequent thereupon?

I answer, 'Twas because of our Union with him; because we were *legally united* to him, who was our *Federal Head*. And so, in like manner, if you ask why Christ's Righteousness is imputed to us, and accounted ours? I answer, 'tis because of our unity with him, Christ being our *Legal Head and Surety*. And hence we read, that *the righteousness of the law is now said to be fulfilled*
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in us, Rom. 8. 4. because our *Surety* hath fulfilled it for us; and therefore the Law accounts it as tho' 'twas fulfilled in us, who make with our *Surety*, *in conspectu fori*, but one legal person.

This briefly as to that Question, how do we come to have an Interest in Imputed Righteousness? namely, *by Union*.

Q. But what is it, that *unites* us unto Christ; or how may we come to be united to him?

R. *By believing in him*. Christ comes to dwell in our hearts by faith, Eph. 3. 17. 'Tis by Faith alone we receive Christ, and feed upon him, Job. 1. 12. ch. 6. 56. 'Tis Faith on our part is the bond of Union. Hence we are said to be *justified by Faith*; and Faith is said to be *imputed to Righteousness*, Rom. 5. 1. Rom. 4. 5. Not that *ne to credere*, the very act of believing is our justifying Righteousness. But Faith justifies us, and is counted to us for Righteousness, as it is considered *Instrumentally and Relatively*, as it hath respect to, and gives us an interest in Christ's righteousness, which is only imputed to believing Souls, Rom. 3. 22. *Even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all, that believe.*

Q. But what is it to *believe in Christ*, so as to be united to him, and to have an interest in his righteousness?

R. 1. Negatively, It is not *merely to believe that Christ is the true Messiah*; or to give a naked assent to the truth of the Gospel. We may have this, and yet be destitute of that Faith, which gives an interest in Christ's Righteousness. Not only Hypocrites, but wicked men, yea the Devils

vils themselves, believe Christ to be the true Messiah; and give a general assent to the Gospel. 'Tis said of the Devils, *they believe and tremble* Jam. 1. 19. And some of them, when Christ was on Earth, owned him, to be *the Christ, the holy one of God*, Luk. 4. 34. But who will call this a Justifying Faith? The Scriptures tell us *we are justified by Faith*, Rom. 5. 1. But if this is the nature of Justifying Faith, to yield a naked assent to the Gospel, and to believe Jesus to be the true Messiah; who is there in the Christian World, that will not be justified? Let us no more say, as Christ doth, *Matt. 7. 14. Strait is the gate and narrow is the way, that leads to life, and few there be that find it*: for if this Doctrine hold true, wide is the Gate and broad is the Way, and few miss it. I conclude therefore, that justifying Faith is somewhat more than a naked belief, a general assent: this is common to the godly and the wicked.

2. Neither is it to have a *full and confident persuasion*, that our sins are pardoned, and that Christ died for us in particular. Many that are Subjects of Justifying Faith are yet without this full persuasion. For all true Believers have no *Assurance*. Scripture and daily experience teach that many of God's Servants walk in darkness and see no light; or at most they have but a twilight, a kind of mixture of *light and darkness*, as the Prophet speaks, *Zech. 14. 6.* where others that are destitute of saving Faith are very confident of their good estate. Thus it was with the foolish Virgins. They confidently expected to enter into Heaven, till Christ shut the Gate again

against them, *Matt. 23. 11, 12.* So that I conclude, that *Justifying Faith* doth not lie in a full perswasion, that our sins are pardoned; much less in a groundless or confident perswasion, that God will do all, and that nothing is required on our part, but meerly and stoutly to believe the promise. This is but to delude our selves. Therefore,

3. Positively, To believe on Christ to the Salvation of our Souls, is to *close with Christ on the terms he is offered.* The Scripture sets it forth by receiving of him, *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. To receive Christ and to believe on Christ in Scripture language are the same thing.

Q. But what is it to *Receive Christ*?

R. 'Tis to take him on the terms he is offered in the Gospel; in his Cross as well as Crown, in his Precepts as well as Promises, and in one Office as well as another. Christ is set forth as a Prince and a Saviour, *Act. 5. 31.* And under both these notions we must receive him, if so be we would be saved and justified by him. And in this, (as I conceive) lies the nature of Justifying Faith.

Saith God in the Gospel to guilty Sinners, if you would be pardoned, justified and saved, then it must be through Christ the Mediatour. His Blood must cleanse you from the guilt of your sin, in order to free you from Death and Condemnation, and his Righteousness must answer the Law for you, in order to give you a right to Life.

Lord,

Lord, faith the true Believer, I heartily close with him on these terms. I leave my self on his Blood and Righteousness for pardon and acceptance. I see my Repentance can't satisfy the Law. I see the shortness of the best of my Obedience. Therefore I renounce mine own Righteousness as filthy rags; and all other confidences in my self, and thankfully depend on Christ's priestly Satisfaction and Righteousness, for my justification.

But faith God farther, my Christ must not be divided. If he save you as a Priest, he must rule you as a King. For I have anointed him, to be a Prince as well as Saviour; to give you Laws and to subdue your Lusts, as well as to satisfy my Justice, and to save you from Hell.

Content, faith the humble believing Soul. I thankfully embrace him upon these terms. I give up my self to his Government. I willingly take him for my Lord to rule me, as well as my Priest to satisfy for me. I subscribe to his Laws, as just and good.

But, faith God farther, my Christ is a crucified one; and you cannot, you must not divide him from the Cross. If you will receive him, you must *deny your selves and take up your Cross and follow him*, Matth. 16. 24.

Lord, faith the true Believer, I am willing to take him, Cross and all: and hope nothing shall separate from his Love, whether Bonds or Persecutions, Life or Death.

This is to *receive* Christ, or *believe* in him. And herein lies the nature of that Faith, which
unites

unites us to Christ, and which gives us an interest in his Righteousness.

Believe therefore on the Lord Jesus, receive him as offered in the Gospel: and then you shall be justified and quickened by him; then you shall have an interest in *Imputed Righteousness*, which is the remedy of *Imputed Sin*.

Sermon

Sermon Third.

E P H E S. II. 1.

---Who were dead in trespasses and sins.

Prop. 2. **A**LL men by nature are spiritually dead. You hath he quickened, who were dead in sin; i. e. not only *Legally*, as being under a Sentence of Death by reason of guilt; but also *Spiritually*, as being deprived of Spiritual Life, by reason of the power and presence of sin.

In speaking to this point, before I descend to a more distinct and particular consideration of it, 'twill be needful in the first place, to explain in the general, what is meant by *Spiritual Death*, and what it includes.

As for Death in the general, it denotes the absence of that Principle, which is the cause of life and motion in us. We may the better conceive it from its opposite *Life*. For such as is the Life, such is the Death: this latter being nothing but a privation of the former.

Now, there is a twofold Life, Natural and Spiritual. 1. Natural, whereby we are enabled from the presence of the Soul in conjunction with the Body, to perform the actions of natural life, such as speaking, walking, reasoning, &c. 2. Spiritual, whereby we are enabled from the habits

of Grace implanted in the Soul, to perform the actions of Spiritual Life, namely, of living unto God and Holiness.

Answerable to this, there is a twofold Death.

1. *Natural*, whereby we are deprived of Natural Life, of that vital principle, namely our Soul, whereby we were enabled to perform natural actions. And,

2. *Spiritual*, whereby we are deprived of Spiritual Life, of that active, vital, spiritual principle, viz. the habits of Grace and Holiness, whereby we were enabled to live unto God. This is that Death whereof I am treating; and it includes in it these two things.

1. A *privation* of habitual Holiness. And then as a necessary consequent of this,

2. An *Inclination* to all that is evil.

These are the two parts of our Spiritual Death: and they answer the parts of Inherent Original Sin, which is the ground of it. As *Imputed* Original Sin is the ground of our being *legally* dead, and this from the Womb: so *Inherent* original sin is the cause and ground of our being by nature *spiritually* dead. Now, Inherent Original Sin is twofold, 1. *Privative*, whereby we are deprived of Original Righteousness. 2. *Positive*, whereby we are corrupted in our whole nature. And from hence flows a twofold Spiritual Death in Sin, *Privative* and *Positive*: and in both respects we are by nature spiritually dead.

1. There is a *Privative Death in Sin*. This is that, whereby we are averse to all that is good, and have no more power to perform the duties of the spiritual life, than a dead man has to do the

the duties of the natural life. And this seems to be the very reason of the phrase in my Text, as it relates unto Spiritual Death. You know a dead man hath no ability for any action; when the man dies, all the actions of life cease: so when the Soul is dead in sin, all spiritual actions cease, the man hath no ability to live unto God, any more than a dead man to live a natural life. The expression perhaps looks somewhat severe; yet 'tis too true. *A corrupt tree cannot bring forth good fruit*, as our Saviour tells us, *Matth. 7. 18. They that are in the flesh cannot please God*, so saith the Apostle, *Rom. 8. 8.* This then is the state of all men by nature, they are *dead in sin*, as being dead to all that is spiritually good. And the reason is, because they want a spiritual principle, that habitual holiness, that was at first created with us. *Adam*, when created, had the *Image of God*, *Gen. 1. 27.* He had a rectitude in all his powers, understanding, will, and inferiour faculties; he was *made upright*, *Eccles. 7. 29.* But by the fall man lost his rectitude, the glory of the Divine Image is now gone, we have not that Righteousness and Habitual Holiness, wherewith at first our Natures were adorned; and so are become spiritually dead unto all that is good.

2. There is a *Positive death in sin*, whereby we are alive to what is evil. I call this a *Positive* death, because there is something positive in it. 'Tis called in Scripture, a *law in the members*, a *body of death*, and the *law of sin*, *Rom. 7. 23, 24, 25.* All which expressions denote more than a mere privation. It is true, a dead body hath

no similitude, to express the positive part of this Death, as having no active living principle remaining in it. But now in the Soul, there is an active living principle, that positively works in all ways of Sin and Death. So that notwithstanding its active power, it may be called the death of the Soul; because we are lively only to that, which is our death. For the more lively we are in sin, the more dead we are in sin; for thereby it gets the greater strength in us, and power over us, and so disables us to what is good.

Now this death also is the common case of all men by nature. They are not only *dead* to God, but *alive* to sin. They are not only *without strength*, but *ungodly*, Rom. 5. 6. *Enemies* to God, and at *enmity* with him, Rom. 8. 7.

The reason is, because by the fall we are not only deprived of Original Righteousness, as a just punishment of the first sin; but we have also contracted an inherent corruption, a sinful inclination to all that is evil; and this is the ground of our *positive spiritual death in sin*.

Now both these deaths are included in my Doctrine, and seem to be intended in my Text; I shall therefore speak to each distinctly, and begin with the first: and so the point of Doctrine is this.

Doct. *All men by nature are privatively spiritually dead in sin.*

In prosecuting this Point, I shall, 1. shew the reason of it, and 2. make some improvement of it.

First, I shall shew the *reason* of it. And in short it is this; namely, *the privation of Original*
D *Righteousness,*

Righteousness, which is one part of our Inherent Original Sin. We are not only guilty of *Adam's* first sin, but we are also deprived of Original Righteousness; and hence it comes to pass, that we are privatively spiritually dead in sin.

2. It may here be enquired, how does it appear, that we are deprived of Original Righteousness.

R. I answer, 'twill appear both from Scripture and Reason.

1. From *Scripture*. This tells us, we are *shapen and conceiv'd in sin*, Psal. 51. 5. which plainly shews, that we are now destitute of Original Righteousness; because we have contracted a contrary habit. If we be stained with Original Sin; surely we have not Original Righteousness. Again, it may be proved from that of the Apostle, *Eph. 4. 23, 24.* where he bids us, *be renewed in the spirit of our mind, and to put on the new man, which after God* (i. e. after the image of God) *is created in righteousness and true holiness.* 'Tis a plain evidence, that naturally we are destitute of this image of God: for otherwise we need not that exhortation. The Scripture is full and clear in this point, that we are naturally, since the fall, without Original Righteousness. Observe what the Apostle speaks of himself, *Rom. 7. 18.* *I know that in me, that is, in my flesh, there dwells no good thing: i. e. no Righteousness, no habit or principle of Grace.* The goodness he is here speaking of is a spiritual goodness, opposite to sin, of which he had been speaking in the former Verse. And tho' the Apostle, as being regenerate, had another (I) in him, as he speaks

v. 17. as implying that there was something in him that was not flesh, that had some good in it: yet take a man as born into the World, and not born again; and so he hath *no good* in him, no gracious disposition at all. This is the state of the unregenerate, they are all *flesh*, Joh. 3. 6. they are all destitute of Original Righteousness, and *there is none righteous, no not one*, Rom. 3. 9, 10.

2. Reason also will prove this truth, that we are deprived of Original Righteousness. I thus argue. Adam *by the fall lost Original Righteousness: therefore so did we.*

To make this Argument the more clear, I shall prove both parts, Antecedent and Consequent.

1. I shall prove the *Antecedent*, that Adam was deprived of Original Righteousness. This may be proved from Scripture and Reason.

First, From *Scripture*. Three things in Scripture taken from the History of Adam's fall prove this. 1. His confession of his being naked. 2. The narration of his fleeing from God. And 3. the remark, which is set on Adam's Image in opposition to the Image of God.

1. His confession of his being *naked* intimates to us his being deprived of Original Righteousness. When Adam fell, he found himself *naked*; not only in body, (to cover which he sewed fig-leaves together, Gen. 3. 7.) but also in soul. For v. 10. said he, *I heard thy voice in the Garden, and I was afraid, because I was naked.* It was such a nakedness, as made him afraid of God's wrath, and exposed him to it; which his bodily nakedness of it self did not. Said Adam, *I was afraid,*

because I was naked. Nakedness, you know is the want of some Garment, which a man should be cloathed with. And if you would know, what Garment *Adam* wanted, upon the account of which he was naked before God, the Apostle will inform us, Col. 3. 10. *Put on the new man, which is renewed in knowledge, after the image of him that created him.* He speaks here expressly of the Image of God, wherein at first man was created, and likens it to a Garment, as the phrase (*putting on*) implieth. This garment *Adam* was cloathed with at first creation: for 'tis said he was made in the *Image of God*. And now you see he is stript of it, he hath lost his garment of Original Righteousness, he is become *naked*; naked in Soul, as being stript of the Robe of God's Image: therefore he is afraid.

2. Another circumstance that proves *Adam* to have lost his Original Righteousness is his *fleeing from God*. When *Adam* sinned, he fled from God, and *hid himself*, Gen. 3. 10. A plain discovery, that *Adam* had lost his Original Righteousness; for otherwise he had never hid from God. The presence of God, and communion with God, would have been the greatest of all his delights. Thus it is now with regenerate persons, so far as renewed; and thus also 'twould have been with *Adam*, had he not lost his primitive righteousness, his habitual holiness: but being by the fall deprived of this, and made naked; this was the reason, why he fled from God's presence, and hid himself.

3. Another circumstance is that remark, that is set on *Adam's Image*, in opposition to the
 image

mage of God. When God made man, 'tis said, he *created him in his own likeness*; but by way of opposition, 'tis said of *Adam*, that he *begat a son in his own likeness, after his image*, Gen. 5. 1, 3. Now, what is meant by *Adam's image* in this place? why, not only the natural frame of his body and soul: but it seems to allude, and that chiefly, to man's corruption. *Adam begat a son in his own likeness*, i. e. a weak, sinful, mortal man, like himself, Which Image being put in opposition to God's Image, and including in it, sinful, perverse dispositions and inclinations; it is a plain argument that *Adam* had lost his Original Righteousness: because two contraries cannot be together in the same subject; Original Righteousness and Original Sin.

2. But perhaps you will say, How comes it to pass, that *Adam's* first sin should cause a privation of Original Righteousness?

R. This brings me to my second proof, namely, from *Reason*. And these reasons may be given for it.

1. Because he justly *forfeited his Original Righteousness by that sin*; and that according to the tenour of the threatning. God had told *Adam*, *in the day he transgress'd, he should die the death*, Gen. 2. 17. Which threatning includes in it all kinds of death. Not only death *temporal*, which was not then fulfilled; and death *eternal*, which follows upon temporal; but also death *spiritual*, whereby the soul is deprived of spiritual life, and becomes dead in sin; which death immediately seized on him. For, as a man that commits an act of high treason against the King, hath

his goods and life taken from him: so *Adam* for that his first act of Rebellion, wherein he committed high treason against God, justly forfeited all his Righteousness, and deserved to have all Grace taken from him; as indeed he had, and we in him; for he and we are all *come short of the glory of God*, of the Glory of the Divine Image, *Rom. 3. 23.*

2. *Adam's* first sin deprived His Soul of his primitive holiness, because it *provoked the Spirit of God to withdraw from him*. It is the Spirit of God, that is the author and maintainer of all grace and holiness. If the spirit does not dwell in us, our souls will be destitute of all grace. Now *Adam* by his sin provoked God's spirit, and made him to withdraw. His sin separated God and his Soul, as 'tis the property of sin, *Isa. 59. 2.* And therefore when God had withdrawn his spirit, the life of holiness must needs vanish out of *Adam's* heart; because the spirit was the maintainer of it. As the Sun maintains the light in the air: so the spirit, holiness in the heart. And, as take the Sun out of the Firmament, and all beams of light vanish; so take the Spirit away from the Soul, and you take away all Grace also. *Adam* therefore by his first sin forfeiting the Spirit, hence he lost his Original Righteousness.

Obj. According to this, Grace in a regenerate man now, would also be extinguished by every act of sin.

R. The case is not the same. *Adam's* grace and a Regenerate man's grace have a different ground. For the strength of *Adam's* grace is only

Iy the Law and a Legal Covenant: but the strength of a *Regenerate* man's grace is the Gospel, and the New Covenant, back'd with the strength and power of Christ. Till therefore you can separate the *Regenerate* from Christ, who is the spring and fountain of all their grace, (which can never be, *Rom. 8. 38, 39.*) you can never separate the spirit of grace and habitual holiness from their hearts; because this will still flow down from Christ, and be maintained by him. The *Regenerate* therefore do not lose their grace and habitual holiness, on every sinful act; because the Gospel admits of Repentance. Now this was not the case of *Adam*. He only stood on a Legal Covenant, which knows no pardon, admits of no repentance.

3. Lastly, *Adam's* first sin deprived his soul of the image of God; because it was a means in its own nature to expel God's image out of his Soul. It was not only the meritorious cause, as deserving this loss, and forfeiting the spirit of grace and holiness, as a penal consequence: but it did also expel it, by a kind of physical energy, as one contrary does expel another. Sin is contrary to grace and holiness; it is said to be enmity against God, and his law, *Rom. 8. 7.* And therefore when sin took place in *Adam's* heart, it expelled his holiness being contrary unto it. For, *Contraria mutuo se expellunt*, as the Schools speak, i. e. contraries do mutually expel each other.

This for the proof of the Antecedent, that *Adam* was deprived of Original Righteousness. I come,

2. To prove the Consequent ; *therefore so are we.* This will appear from this two-fold consideration.

1. If we consider the *publick capacity Adam* stood in. *Adam* being made our publick Representative, consequently we are guilty of his first sin ; and hence we are bound to bear the penalty of it, in being deprived of Original Righteousness, as well as he. This is but just and equal. I shall illustrate the case from a Parliament-man. As your Burgesses in Parliament, if they will do such acts, whereby the privileges of the Subjects are lost, they lose not only their own rights, but theirs also whom they represent. So here, *Adam* being made a Publick Head and Representative, he doing this act, whereby he lost his own Righteousness, lost ours also at the same time.

2. Add also to this, that *our nature was in him.* He was our common Parent ; and had all our stock committed to him ; from whom we were to receive it at the day of our birth. Now *Adam* losing that stock of grace, and righteousness, and holiness, that was committed to him to keep for, and convey to us, we of necessity must needs lose it, whether *Adam* was our Publick Representative or no. For it is a known maxim, *nil dat quod non in se habet*, nothing can communicate that to another, which it hath not it self. As a prodigal Father or Trustee for a person under age having spent the Estate cannot convey it unto the Child, when grown up : so *Adam*, like a Prodigal Father, having lost our Original Righteousness, cannot possibly convey it

unto us. For as is said in Philosophy, *Ex nihilo nihil fit*, out of nothing comes nothing: so in Law, where nothing is, nothing can be had, tho' sued for; but the King himself loseth his right.

And thus have I endeavoured to give a rational account, how we come to be deprived of Original Righteousness. And this being so, that we are deprived of it, this is the reason of our *Privative Spiritual Death in Sin.*

APPLICATION.

Is it so, that we are, *privatively spiritually dead in sin, as being deprived of Original Righteousness, and having no ability to what is spiritually good?*

1. This will shew us the great need of *Regeneration*. What is Regeneration, but the restoration of God's Image in us; the restoring us in some measure to our primitive rectitude and original righteousness, which we lost by the fall? So the Apostle sets it forth, *Eph. 4. 23, 24.* where speaking of Regeneration, he calls it, *a being renewed in the spirit of our mind, and a putting on of the new man, which after God is created in righteousness and true holiness.* The expression alludes to man's innocent state, wherein he was made in the Image of God, antecedent to any act of obedience. Which Image of God, being lost by the fall; hence we stand in need of Regeneration to repair that loss.

2. Hence learn the great *Impotency of man by nature.* He is spiritually dead to all that is good. The natural man, whatever his parts, or acquirements

ments be, yet in the things of God he is an Impotent creature. He is dead in sin, he cannot put forth a spiritual good act. The Scripture speaks plainly touching man's Impotency; not only telling us in the general, that we are dead in sin, as in my Text: but also more particularly, that *the natural man cannot know*, 1 Cor. 2. 14. *cannot believe*, Joh. 6. 44. *cannot obey*, Rom. 8. 7. *cannot think a good thought*, 2 Cor. 3. 5. *cannot speak a good word*, Matth. 12. 34. yea, *cannot do any thing that is spiritually good*, Joh. 15. 5. what a poor Impotent thing then is the natural man, that can of himself, neither *know*, nor *believe*, *obey*, nor *think*, *speak*, nor *do* any thing that is good? And this being so; what will become of that great noise, that is made in the world about *Free-will*. But this leads to the next use.

3. Hence learn a plain confutation of the *Arminian Doctrine*, touching man's power and *free-will*. The *Arminians* tell us, that man since he fell, hath a power to convert himself, to believe in Christ, and put forth acts of evangelic obedience. And that in order hereto, he do not stand in need of any special grace, but only of that which is common to all, that fit unto the ministry of the word, namely, *moral grace* or moral suasion; which *moral suasion* does not confer any new strength, only excites him to use the power he hath already. And this they think is sufficient to Faith, and other spiritual good works.

A Doctrine, quite contrary to the scope of the Gospel, which ascribes our conversion, faith,

and repentance, to the power of God, and free-grace, *Psal.* 110. 3. *Eph.* 2. 8. not to man's power and free-will. Which Doctrine also is plainly confuted from my Text and Doctrine. For if by nature, we are spiritually dead to all that is good, then we have not a natural active power, and free-will to spiritual good actions. For if we had, then we should not be dead in sin; some life toward God, and that which is good would be left in us. Whereas the Apostle tells us soundly, we are *dead in sin*. He doth not say, we are wounded and weakened by the fall of Adam, and are indisposed to a spiritual life, which we shall not mind, unless excited by moral Arguments: but he tells us plainly, we are *dead in sin*, as having no more ability for the duties of the spiritual life, than a dead man hath to the duties of the natural; for in this is the allusion.

But to prevent mistakes, we do not deny all kind of free-will. Let me therefore state the point briefly in a few Particulars, that so we may distinguish truth from error. And,

I. When we dispute concerning this Doctrine of free-will, the Question is not, whether man since the fall hath free-will in a natural sence. This is granted and generally own'd. *Austin* as well as *Pelagius*; *Calvin* as well as *Arminius* unanimously maintain, that man has free-will in this sence. All that the Orthodox say in this point is, that the will is corrupted and disposed to evil, as the other powers of the soul are. They freely grant, we have not lost the power of willing, *in genere entis*, in a natural sence: only it is corrupted, *in genere moris*, in a moral sence.

sence. If therefore we take *free-will* in a natural sence, and understand by it no more than a freedom from coaction and external violence, so that a man doth will and chuse, and do what he doth upon counsel, reason, and advice leading him thereto; there is no controversie in the present business. For freedom of will in this sence is essential unto man. It is as essential to him, as reason it self. And therefore to strip, or spoil him of this, were to turn man into a brute.

The Question therefore is not, whether man has *free-will* in a *natural sence*, in respect of the subject: but in a *moral sence*, in regard of the object, whether man has *free-will* to that which is good.

2. Neither is the Question, whether man has *free-will* in a *moral sence* to external good actions. This is granted. For tho' he cannot do an evangelical good work, that is pleasing to God; for *they that are in the flesh*, (in their unregeneracy) *cannot please God*, Rom. 8. 8. yet the natural man can do many moral good actions, I mean such as are *materially* good. And hither we refer the virtues of the Heathen, and the good works of unregenerate men before faith. For, (as a judicious Divine speaks) tho' man be much crippled since the fall in morals, yet he is not wholly dead to them, as he is to *spirituals*. A man may break off his sins by righteousness, and his iniquities by shewing mercy to the poor, as *Daniel* told *Nebuchadnezzar*, Dan. 4. 27. The young man in the Gospel, yet out of Christ, *morally* kept the Law. And so may men under the Gospel keep the outward and material part of the precept. Yea, the

every Heathen and Pagans themselves did not only by nature in part know the things written in the Law, but they did by nature *do them*, as the apostle sheweth, *Rom. 2. 14. For the Gentiles that have not the law, do by nature the things contained in the law.* They did them by the power of nature and *free-will*. Upon this stock, together with the help of common providence and concurrence, they bore many excellent and worthy fruits. What contempt of the world? what admirable patience under afflictions? what sobriety and temperance? what bowels of compassion to men in misery? and what devotion in the external worship of their Gods, did eminently appear in many of them? And these works, tho' they were not according to the exactness of the Law, and they failed also in the manner of them, and could not please God for want of faith in them, *Heb. 11. 6.* yet so far as they were agreeable to the law of nature, and in regard of the *materiality* of them, so far they were pleasing to God, and not offensive to him, as their sins were. Now, for such moral acts of righteousness as these, man since the fall hath free-will. But tho' he hath free-will in some sence to *moral good actions*, yet he hath no freedom to what is *spiritually good*; he hath not *free-will* in a spiritual sence. *The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be,* *Rom. 8. 7.* with respect to evangelical and spiritual good acts, Christ tells us plainly, *without him we can do nothing,* *Joh. 15. 5.* *i.e.* nothing spiritually, nothing acceptable, because no such fruit can arise, where faith the
root

root of such fruit is wanting; *Vid. Charn. Vol. 2. p. 177.*

3. Lastly, Neither is it controverted, whether the work of faith, regeneration and conversion is carried on by moral suasion in the ministry of the word. For this also is granted, that the Holy Ghost makes use of this, as the ordinary means of faith and conversion. We do not assert, that faith and other graces are infused into persons living idle, and taking no care about their salvation: but ordinarily in the diligent use of those means, which God hath appointed and sanctified to this purpose, such as prayer, reading, attending on ordinances; which means in those that are elect, are made effectual by the blessing of God, in a way of moral suasion, to the production of faith and conversion in the soul.

The Question therefore is not, whether faith and conversion are usually promoted and carried on by moral suasion: but whether this of it self is sufficient to produce these graces in us? They say it is: but we deny it; because of that moral impotence we are under, by reason of our spiritual death in sin. For seeing by nature we are spiritually dead, we are no more able to quicken our selves to a spiritual life, or perform the duties of the spiritual life, whilst unregenerate, than a dead man can raise himself out of the grave, or put forth the acts of the natural life.

4. This Doctrine may serve for advice in these following particulars.

1. Let us all reflect a little on our natural state with respect to this death, and be humbled for it. There are three things in this death, that call on us to humiliation.

1. Be-

1. Because we are hereby *void of all that is good*. We have not by nature the least dram of grace, the least spark of habitual holiness left in us. *In us, in our flesh*, (and we are all by nature nothing but flesh) *there dwells nothing that is good*, Rom. 7. 18. This therefore should be matter of deep self-abasement, to think there is nothing of good in us; no gracious habit, no holy disposition; but that our natures are rather like a lump of *terra damnata*, as the Chymists call it, namely, that which is the dross of their distillations, out of which they have distilled all that is good. Thus our natures are like this dross, or rather to make use of the Scripture comparison, they are like *curst earth*, that hath not the least good seed in it; and therefore is fit to be rejected and burned, Heb. 6. 8. And is not this matter of humiliation, to reflect on it? If there was but something of good in us, some gracious and holy dispositions toward God; why, 'twould be a means of our preservation. As in *Isai. 65. 8*. The *Vine* that hath but one cluster of Grapes in it, *one saith destroy it not, for there is a blessing in it*; some good in it, which it is pity to have destroyed. Ay, but by nature we have no good in us, we are all of us an *empty Vine*, as God speaks of *Israel*, *Hos. 10. 1*. And therefore we have cause to judge our selves not worthy to live, and to be deeply humbled at the thoughts of it. As also,

2. Because by this death we are not only empty of good, of habitual goodness; but *are render'd incapable to answer our End*. The end of man is to glorify God. Now we cannot glorify

rify God more than by our obedience. *Herein* faith Christ, *is my father glorified, if ye bring forth much fruit*, Joh. 15. 8. Now, we by this death are render'd incapable of yielding to God acceptable obedience, and so of answering the end of our being; and therefore it is matter of Soules humbling reflection. Especially if we do but compare our selves with the other creatures. The other creatures retain most of their native goodness, which God put in them, and are good for those ends they were at first appointed; as the Sun, Moon, Plants, Trees, and other inanimate and sensitive creatures. But we, (to make use of our Saviour's comparison) are *as salt that hath lost its savour*; and so is fit for nothing but the dunghill: because, tho' it hath a being still, yet it hath lost its goodness, for that end it was appointed. And so we, (my Brethren) have lost our goodness with reference to our end; we are as Salt without savour. Or to make use of the Prophet's allusion, *Ezech. 15. 4, 5.* we are as the *Wood of the Vine*, of no use, unmeet for service. And therefore it should humble us to think of it. As also,

3. Because this death is *not only our misery, but also our sin*. All sin whatever is just cause of humiliation. Now this spiritual death is our sin. It is not a meer *negation* of grace, but 'tis a *privation* of what ought to be in us. It is *carentia entitatis debite inesse*; 'tis the want of that goodness we ought to have, and that according to the law of God, which requires our natures to be spiritual and holy, yea to be *holy as God is holy*, Lev. 19. 2. according to the pattern of our first creation,

creation, for we were created in the image of his holiness.

2. Let those that are quickened by Christ, *bleſs God for it.* You, my Brethren, did not deserve it more than others: no, 'twas merely *of free grace*, Eph. 1. 5. However others ascribe their Conversion and Regeneration to *free-will*: let true Christians set the crown on the head of *free-grace*. 'Tis grace, *free grace*, that makes us to differ, not only from others, but our former selves, if there be a difference, 1 Cor. 4. 7.

3. Lastly, let those that are under this spiritual death, *endeavour to become sensible of it*, and pray to God to be delivered from it. *The whole*, saith Christ, *need not the Physician*, Mat. 9. 12. Persons seldom go to Christ for a cure, till they find themselves sick or wounded. Endeavour therefore from my doctrine to be sensible of your spiritual death in sin; and then *pray to be delivered from it*. My doctrine tends not to drive you to *despair*, but to drive you to your *knees*; and to make you know, that God will have us beholden to him for every good thing; *it is he that works in us both to will and to do*, Phil. 2.

3. Tho' we are spiritually dead in sin, as being empty of all good by nature, having no *free-will* to what is spiritually good: yet we can pray to God for his grace; this is the means of God's own prescribing, Eze. 36. 26, 27. compared. And there is good encouragement, as our Saviour sheweth, Luke 11. 13. *If ye then that are evil know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him.*

E

Pray

Pray therefore for habitual grace, this is the remedy of this spiritual death. And if you would have your Prayers effectual, pray in sincerity; my meaning is, join endeavours together with your prayers. Pray and read, pray and practise what is in your power, pray and attend the ministry of the word, and other gospel institutions: and this is the way to obtain this blessing.

Sermon

Sermon Fourth.

E P H E S. II. 1.

---Who were dead in trespasses and sins.

THE doctrine is this, *All men by nature are Dead in Sin.* This has been branch'd into some particulars. The point now before us is this;

D. *All men by nature are Positively spiritually dead in sin.*

In handling this point, I shall 1. Inquire into this *Positive death*, its nature and cause. 2. Prove, that all men by nature are under this death. And, 3. conclude with some improvement.

Q. 1. What is meant by this *positive spiritual death*?

R. In brief it is that, *whereby we are prone to all that is evil.* As *privative spiritual death in sin* is that, whereby we are *dead* to all that is spiritually good: so *positive spiritual death in sin* is that, whereby we are *alive* to what is evil. We call it a *Positive death*, because there is something positive in it. There is not only a cessation of motion to all that is spiritually good, in such persons that are thus dead: but there is also a life of Resistance against God. There is an *Active principle*, called in Scripture the *law*

in the Members, Rom. 7. 24. so called, because it is an operative effective principle, which seems to have the force of a law, impelling and inclining to all that is evil; and hence proceeds *this spiritual death*. The cause then of this death is the law in our members, or that other part of *Inherent Original Sin*, which we call *Positive*, whereby we are corrupted in our whole nature.

I know it is a Question among some, whether *Inherent Original Sin* hath any thing *Positive* in it? The *Papists* generally deny it, and place the whole of *Original Sin*, merely in a *Privation* of God's Image; and so define it to be only *the want of Original righteousness*: but it is generally asserted among *Protestants*, that *Original Sin* hath somewhat *positive* in it; and therefore they say, that *Original Sin* is not only a *Privation* of God's Image, but also denotes a *Positive* inclination to what is evil.

Now, because my doctrine depends on this truth, that *Original Sin* is *Positive* as well as *Privative*, I shall therefore speak a little to it. And here for the better understanding of it, because the term *Positive* as applied unto sin, sounds somewhat harsh, I shall briefly explain in what sense it is *Positive*.

1. When I say that *Original Sin* hath a *Positive part*, I do not understand it in a *Physical* sense; as tho' it hath a substantial being, and were the very essence and substance of the Soul. This was the Error of *Flaccius Illyricus*, who out of a vehement opposition to the *Papists*, and those that denied the corruption of our nature asserted

asserted that our very substance was Sin. Now, Original Sin is not Positive in this sense; for in this sense there is nothing Positive, but it is also good. *Ens & Bonum convertuntur.* And if 'tis good, then it is of God: for all good is either God, or comes from him. But it is blasphemy to say Sin is of God. Therefore it is not Positive in this sense, namely *Physicè*, as that which hath a substantial being; but only, *Ethicè* and *Logicè*, Morally and Logically, as that which opposeth the law of God, and may be affirmed to be in the Subject.

2. And in this sense, as it denotes a Moral quality, which may be affirmed to be in the Subject; so it is not Positive, *Formaliter & in Abstracto*, as it is considered abstractly from the Subject, and *in its own nature*. For in this sense, no sin whatever, whether *Original* or *Actual*, may be said to be Positive. For the nature of Sin, (its *Ratio formalis*,) lies in a Privation, as the Apostle defines it, 1 *Joh.* 3. 4. Sin is *Avouër*, the want of that rectitude, whether of nature or action, that ought to be in us according to God's law. In this sense therefore, as Original Sin is considered *formally and abstractly*, so it is not Positive: but only as it is *materially and concretely* considered. In this sense it may be said to be Positive, because there is an Active principle joined with it, which positively works in all ways of sin and death. Therefore,

3. Lastly, when I say, that Original sin is Positive, as well as Privative, I mean only that it is not an Idle, but an *Active privation*, or a

mixt privation: Not such a privation, as blindness is of sight, but as sickness is of health, which corrupts and vitiates the temper of the body, and therefore hath more in it, than a mere simple privation.

That Original Sin is Positive in this sence, may be proved by many arguments.

1. From those *names*, that the Scripture gives it. The Scripture speaks of Original Sin not only, *per modum negationis*, Negatively and Privatively; but also, *per modum affirmationis*, Positively and Affirmatively. It is called in Scripture not only a *Coming short of the glory of God*, Rom. 3. 23. and the *want of all that is good*, Rom. 7. 18. But it is also called *Concupiscence*, *the flesh*, *the law in the members*, and *the old man*, Rom. 7. 8, 23. Joh. 3. 6. All which expressions compel us to think of it, as more than a mere simple privation. Tho' they do not imply thus much, that Sin is our very substance, as *Illyricus* mistook them: yet at least they seem to import this, namely a positive proneness to all evil, besides the privation of all that is good.

2. Original Sin is Positive, because the Scripture does attribute to it *positive and efficacious operations*, which mere and bare privations are not capable of. *The flesh*, (saith the Apostle,) *lusteth against the spirit*, Gal. 5. 17. And *the law in the members warreth against the law in the mind*, Rom. 7. 23. And a *man* is drawn aside, (haled as it were by a kind of violence to commit sin,) *by reason of it*, Jam. 1. 14. All which phrases plainly import, that Original Sin is not

a sluggish idle privation, but an *Active principle*. They denote a repugnancy to what is good, and an inclination to what is evil; which therefore shews that Original Sin hath somewhat Positive in it. Surely, when the Holy Ghost speaks of such activity, and working of sin in us, we must needs understand it of more than the absence of God's Image in us.

3. Another argument may be taken from a *parity of reason*. Acquired vicious habits do comprehend in them somewhat more than a mere privation, namely a propensity to what is evil. *E. G.* If we speak of the vicious habits of injustice, intemperance, &c. it is not enough to say, they are the mere privation of those virtues, which are immediately contrary to them. But they also denote such an Inclination in a man, that thereby he is carried out to those vicious acts of such habits. Thus it is with moral vicious habits; they are not a mere negation of such virtues, but also incline and dispose the subject to vicious actions. And the same I infer touching the doctrine of Original Sin. For we are to conceive of Original Sin, as an innate, or inbred habit; as the others are acquired: and therefore we must attribute as much positiveness, if not more to Original Sin, as we do to vicious acquired habits. Because this is a closer leprosie, infecting our nature, than such habits. For this we have as soon as we are born. This is twisted within our bowels; and therefore doth more strongly incline us unto sin.

4. Add also in the last place, that this positive inclination to what is evil, *does necessarily follow upon the privation of God's Image.* Which consideration will make this doctrine the more easie to be received. The Soul of man is continually working one way or other. If therefore it hath lost its Original Righteousness, and its moral ability to what is spiritually good, it must of necessity be hurried on to what is evil. As, if you spoil the strings of a musical Instrument, immediately they make a jar and ungrateful noise upon every moving of them: so the Soul of Man being deprived of its moral rectitude, and spiritual ability for holy actions, must of necessity act amiss. It being a subject immediately susceptible of righteousness or corruption; if it lose its righteousness, by natural necessity corruption comes in the room of it.

From what hath been said, it plainly appears, that Original Sin hath a *Positive* part. There is not only the want of righteousness, but also the corruption of our whole nature, a positive inclination to what is evil. And this is the cause of our *spiritual positive death in sin.* I come,

2. To prove, *that all men by nature are under this death.* This will appear by proving that our natures are positively corrupted as but now explained, upon which this death doth necessarily follow.

Now, that our natures are thus *Positively corrupted*; that we are not only *deprived* since the fall of God's Image, whereby we are disabled to
what

what is spiritually good; but are also *depraved* in our whole Man, filled with sinful and perverse dispositions, whereby we are inclined to all that is evil; I shall prove to you by these following Arguments.

Arg. 1. The first shall be drawn from *Scripture testimony*. The Scriptures abundantly prove this truth. Not to insist on all that might be named, I shall single out some few places.

1. The first is that known and remarkable place, Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* David in this Psalm is making confession of his sin unto God. And having confest his *Actual* sin, v. 3. 4. he runs it up to the fountain head, namely his *Original* Sin, that corruption of nature that he had from his birth; and this also he confesses and bewails before God, v. 5. Confessing that he was *shapen and conceived in sin*: before he was born or saw the light, he was polluted and unclean. From whence I thus argue, *David* had corruption from his very birth; therefore so have we. Because all men by nature are alike; and *David* speaks this not as a thing peculiar to himself; but as the common condition of all that are born by natural generation. *Antequam nascimur, maculamur*; said *Ambrose*; Before we are born we are polluted.

2. Another Scripture is *Gen.* 5. 3. where it is said, that *Adam* begat a Son in his own likeness; i. e. a corrupt Father begat a corrupt Son. This is plain from that *Antithesis*, that is made between the *Image of God*, to which *Adam* was formed, v. 1. and the *Image of Adam*, to which
Seth

Seth was formed, *v. 3.* when God created man in his likeness, it was *Sanctus sanctum*, an holy God created an holy man: but when *Adam* begat a Son in his likeness, it was *Corruptus corruptum*, polluted *Adam* begat a polluted Son. It is very remarkable that the Text speaks not of *Abel*, who dyed without Issue; nor yet of *Cain*, all whose progeny were drowned in the flood: but of *Seth*, by whom all mankind have been hitherto continued; which shews that none of the Sons of men are exempted from this corrupt image.

3. Another Scripture to prove this truth is *Gen. 6. 5.* where we have the judgment of God past on man in his fallen state; and he tells us *that every imagination of the thoughts of his heart is only evil continually.* Hereby is declared not only Man's corruption, but his universal depravity; as well habitual as actual, of heart and thought, and this from the beginning of his life remaining continually. A plain argument that man's nature is corrupted. The quality of the cause is known by the effect. Such as is the fruit, so is the tree. If the imagination of man's heart be only evil, and that continually, so also is the heart it self. This judgment God passed in times of the old world, *Gen. 6.* And in the times of the new world, *Gen. 8. 21.* which therefore shews it to be the common lot of all men, without exception, to have their hearts and natures corrupted; to be evil from their youth.

4. Lastly, not to insist on more at present, another Scripture to demonstrate this truth is
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hat of our Saviour, *Joh. 3. 6. That which is
 born of the flesh is flesh, and that which is born of
 the spirit is spirit.* By *flesh* here is not meant
 our natural substance, but our moral corruption,
 for it stands in opposition to that spiritual na-
 ture, that is conveyed by Regeneration. Now
 in regeneration we are not made new creatures
 for Substance, only as to new and gracious qua-
 lities. And therefore by *Flesh* in this place,
 which is opposed to Spirit, is meant our vicious
 and corrupt qualities; in a word our corrupt
 nature. And you see our Saviour defines man
 to be nothing but flesh, as if that did *ingredi-
 essentiam*; as if Divinity had found out another
 and farther definition of man, that Philosophy
 falls short of. Philosophers define man to be
Animal rationale, a reasonable creature. Christ
 defines him to be *flesh*, i. e. sin and corruption
 in opposition to *grace*; a plain argument, that
 man's nature is corrupted, that sin is interwoven
 as it were with our being; because definitions
 are usually taken from essential properties, or
 at least from the most predominant qualities,
 where the essence is unknown. And so here,
Flesh or moral corruption being the more pre-
 dominant principle in man's nature, than reason
 it self, (for this cleaves to every faculty, where-
 as reason hath its proper seat in the Soul,)
 hence in Divinity man is rather defined to be
Flesh, than a *Reasonable creature*; because his
 corruption is the predominant principle. Hi-
 therto of that first argument drawn from Scrip-
 ture, to prove that our natures are corrupted
 since the fall, as well as deprived of Original
 righteousness.

Arg. 2. An-

Arg. 2. Another argument may be drawn from *humane testimony*: 1. More private, the expresse testimony of some Heathen writers. 2. More publick, the testimony of the whole world, who by their practice seal this truth.

1. *More private*, the expresse testimony of some of the Heathen, who knew this from their own observation, tho' they wanted the light of Scripture to instruct them. Many passages from *Heathen Authors* might here be quoted.

It was the saying of *Plato*, (lib. 2. de Rep.) *Homines naturâ malos esse, &c.* i. e. that men are sinful by nature, and cannot be brought to love righteousness. Of *Cicero*, *Man is continually conversant in sin.* And of another, *Nemo nascitur sine vitiis*, no man is born without vice. And therefore *Æsop* compared nature to a garden, that is *mater vitiis, virtutibus noverca*, i. e. a mother to vice, a Step-mother to vertue.

The more considerate Heathen were sensible of the *disease*, tho' they knew not the *cause*; not knowing how sin came into the world. They were so sensible of the disorders of their Souls, that they severely accused humane nature, as appears by that bitter lamentation of *Tully*, wherein he complains, *hominem à naturâ novercâ in lucem edi, corpore nudo, fragili, &c.* i. e. That man is brought forth by nature as a Step-mother, with a body naked, frail, infirm, with a mind anxious in troubles, low in fears, and prone to lusts, or sin. Upon which *Austin* glosseth thus, *Naturam accusavit, rem vidit, causam nescivit, latebat eum, cur esset grave jugum super filios Adam*, i. e. he accused nature, the thing

ing he saw, but was ignorant of the cause, why there was a grievous yoke on the Sons of Adam.

2. *More Publick*, the testimony of the whole world, which sets its seal, at least implicitly to this truth. What is the meaning of *Magistrates* and *Laws* to restrain vice, that have always been appointed in all ages and places; but that man's nature is depraved and bent to wickedness? If it were not, what need of such continual restraints? *Medicina* (as one speaks,) *supponit morbum*, & *multitudo Legum agrotam arguit rempublicam*. Physick was not found out before diseases, and a multitude of laws argues a depraved commonwealth. If you should come into a town and see many Physicians there, you would presently conclude that it were a diseased place: so if you see many offices and laws to suppress sin and corruption, and that not in one but in all places, where order is observed in the world, this argues that the world is sickly, that men's natures are corrupted; else what need of so many restraints?

Arg. 3. We might argue from *our own Experience*. There is no man, who seriously looks into his own heart, can want a proof of this truth. Let him but view his own Soul, he will soon spy much disorder and confusion. The Regenerate themselves know this by sad experience. They find that Original corruption is not only in them, but doth operate there. It is not an Idle, but an Active principle. This *law* in their *members* wars against that in their *minds*, and makes them bitterly complain of it,

as we see in *Paul*, Rom. 7. 24. There is no man whatever, but on a due and faithful inspection into himself, must needs see that his nature is corrupted; that all the powers and faculties of his Soul are depraved and disordered.

Oh! what darkness is there in our *minds*? *Adam* before the fall knew all things necessary to be known by him. He knew God to be his last end and chief good; and he knew the means that led to this end. His mind was a region of pure light. But experience tells us, that we since the fall are blind and ignorant; our minds are *darkned*, Eph. 4. 18. yea, *darkness* it self. Eph. 5. 8. Pure precepts, excellent promises, heavenly mysteries are set before us in the gospel; and yet without a supernatural illumination, the natural man cannot understand or receive them. And all this because his reason (tho' active enough in *naturals*, yet) in *spirituals* is but as an eye, without an Optick faculty, dark, yea darkness it self. So that Sin hath put out our spiritual eye sight.

Again, if we take a view of our *Wills*, these also are deprived of their primitive rectitude. *Adam* before the fall had a perfect conformity of heart and will to the will of God. He had no principles of Rebellion in him; he had no chains of corruption, whereby the will is brought into bondage; but a perfect freedom to all that is good, and the inclination of his will led him chiefly to reach after God, the chief good. But experience tells us, our wills are deprived of this primitive rectitude. We

find

find our wills perverse and stubborn, contending with our Maker. The great contest now is, whose will shall stand; whether God's or ours. For as *the carnal mind is enmity against God: so the carnal will is not subject to the law of God, neither indeed can be*, Rom. 8. 7.

Once more, if we look to our *affections*, these also have lost their primitive rectitude, and are all disordered. Once they were put in subjection unto reason: *Adam* before the fall had no irregular affections in him, but each set on its proper object, all in due harmony among themselves, and all in subjection to his rational powers. But experience shews us, that our affections are carnal and irregular, and mutinous against reason, insomuch that by an unnatural violence they oversway it. Reason saith, this is good; the affections that. Reason moves to the right hand; but the affections to the left, and carry all before them. So that the Brute often rules the man. And we see verified in our daily experience that saying of *Medea*,

— *video, meliora proboq;
Deteriora sequor.*

'Tis plain therefore from our own experience, that our natures are corrupted.

Arg. 4. Another argument may be taken from the *Effect*, that abounding iniquity that is in the world. There is no man, who looks abroad into the world, can with any colour deny this truth. The many millions of actual transgressions, which as a mighty deluge over-
spread

spread the world, are as so many pregnant proofs of that Original pravity that is in Man. In the old world, *all flesh had corrupted its way*, Gen. 6. 12. And afterwards *all nations walked in their own ways*, Act. 14. 16. i. e. in sinful ones; for sin is the *course of the world*, as the Apostle tells us in the verse following my text. And therefore it is remarkable, that description which he gives of natural men, Rom. 3. 10, to 19. ver. *There is none righteous, no not one; their throat, &c.* The Apostle is here painting out corrupt nature. Not that all men actually do those things; but there is in every one even from their Infancy a *παρανομία*, a universal seminary of iniquity, a venomous root of all actual sin; which buds forth even in Children, before they attain to the use of their reason. Hence a proneness to lying, a desire of Revenge, a readiness to please themselves in doing mischief, pride of apparel, with much other their childish vanity, which so plainly appears in very many, that their Parents may see in their own offspring, the very Image of their own native corruption. So that the abounding of iniquity in the world, both in old and young is a plain argument of Inherent corruption. Our Saviour's Question, *doth a man gather grapes of thorns, or figs of thistles*, Matt. 7. 16. with the same strength of reason may be inverted in the present case; *doth any man gather thorns of the vine, or thistles of the fig-tree?* Surely if our natures were so good and sound, as some tell us, there would not be so much unfavoury fruit, as there is going in the world. So much bitter

bitter fruit plainly argues a bitter root. If the Soul of man was like *white Paper*, merely in a state of Indifferency, as to sin and righteousness; how comes it to pass, that sin in all ages hitherto does get the upper hand? The abounding of iniquity that is in the world does plainly prove the corruption of our nature.

Arg. 5. Scripture ordinances and gospel Institutions do also prove this truth, that man's nature is corrupted; more particularly *Circumcision* and *Baptism*. These were appointed for this very end, that they might be signs of doing it away. They were both instituted for Children, as well as grown Persons; which therefore shews our natures to be corrupted, even from our birth. If there were no corruption in us, no pollution in our fore-skin; why was circumcision, (a sign of *sanctification*, of the *circumcision of the heart*, and of *putting off the body of the sins of the flesh*, *Dent. 30. 6. Col. 2. 11.* why was this appointed,) to do it away? The same we may say of our *Baptism*, which succeeds to us in the room of circumcision, and signifies for substance the same thing, namely the *washing away of the filth of the flesh*, and is also an ordinance appointed for Children; which therefore shews that our natures are corrupted. For if we have no filth and pollution in us; what need is there of Baptismal washing? This ordinance would be Insignificant, especially to Children. So that the *baptism of Infants* is a good proof of Original corruption. And therefore *Austin*, in his days, strenuously urged this doctrine against *Pelagius*, who denied Original Sin. If Infants, said he,

Have not Original Sin, inherent corruption, why then are they baptized? What need of washing, if they be not defiled? The force of which argument *Pelagius* knew not how to evade.

Arg. 6. Lastly, because truths are more clearly represented, when we see them in their causes and growing as it were on their proper stalks. I shall therefore shew the *cause and reason of the corruption of our nature.* And this is twofold.

1. Because *Adam* was our Publick head. And
2. Because the law of generation requires it to be.

1. Because *Adam* was our Publick head; consequently we are liable to the penal effects of his sin, as well as he. I thus argue; If *Adam's* nature was stained and corrupted by this first sin, then was ours also; because we were in him as a *Federal head.* But *Adam's* nature was stained and corrupted by his first sin: as is plain from that different image he contracted to himself, in opposition to God's image, wherein he was created. When *Adam* sinned, he not only became *Naked*; naked in Soul, as being stripped of the robe of God's image: but we find him clothed with another image, put in opposition to the Image of God. *Gen. 3. 1, 3.* Which plainly denotes the corruption of his nature. For, seeing God's image imports moral righteousness and true holiness, as the Apostle explains it, *Eph. 4. 24.* therefore by the rule of contraries, *Adam's* image that is opposed to it, must denote to us inherent corruption. Thus you see, that *Adam* by his sin contracted to himself

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corrupt nature, an image different from the image of God: and therefore our natures are corrupted also; because he was our *Representative*, and so we are liable to the penal effects of his sin, as well as he.

2. The *law of generation* requires our natures to be corrupt. Natural generation considered in it self is not (as I conceive,) the cause of our corruption. For if *Adam* had not sinned, we had then been born without corruption, notwithstanding we should have been born by natural generation. But there being this law annex'd to it, *that like should beget its like*; that *Adam* standing should bring forth an holy offspring, but *Adam* falling should bring forth a corrupt issue: hence it comes to pass that it is now a cause of Inherent corruption.

The law of generation in general is this; *ut omne genitum sit simile gignenti, tam quoad speciem, quam quoad accidentia speciei propria*. i. e. That what is begotten should bear some resemblance to what does beget, both as to the species, and the proper accidents of that species. For generation is not only a communication of essence, but also of proper Accidents and qualities.

Now sin since the fall belongs to us as a proper accident. As therefore a man doth generate a man: so a sinner doth generate no other but a sinner, as one Leper brings forth another. Hence that of our Saviour, *Joh. 3. 8. That which is born of the flesh is flesh*. And that of *Joh. chap. 4. 4. Man that is born of unclean parents must needs be unclean*. And the law of generation

requires it to be so; especially if we take in, that more special law that was given to *Adam*, that he not only should beget his like, as to his *pure Essentials*, but also according to his *moral Image*, either in his upright or fallen state. For this seems to be the law given to *Adam* at his first creation, that if he continued in his primitive integrity, he should then convey righteousness unto his off-spring: but if he transgress, he should then convey sin and death unto them; which latter we find by woful experience. So that 'tis this law or Covenant with *Adam*, and his violating of it, that is the fundamental ground, or moral cause of our Inherent corruption: and natural generation is the means of conveyance, or the Instrumental Physical cause.

APPLICATION.

Is it so, that *we are by nature thus depraved and corrupt*? Then,

I. Hence learn a *Confutation of the Pelagian doctrine*, which denies the being of Original sin.

Pelagius was an Heretick, that lived about the fourth Century. Concerning whom, *Mr. Fuller* in his Church history makes this remark, and that the same day wherein *Pelagius* was born in Brittain, *St. Austin* (who stiffly opposed his Heresie.) was also born in Africk: divine providence so disposing, that the poison and the Antidote should be twins in a manner, in respect of the same time.

As to *this* doctrine ; he denied the being of Original sin, Imputed and Inherent. He would not allow that *Adam's* first sin is imputed to us, or that we derive corruption from him : but all the harm that *Adam* did us was to bring in a bad Example, which we all follow ; and in no other sence did we sin in *Adam*.

A pernicious doctrine, that has a tendency to subvert the whole gospel ; as sad experience plainly tells us from the writings of the *Socinians*, who have embraced and improved this *Pelagian* heresie. For suitable to it they have framed a notion of Christ's righteousness and grace through him ; telling us that as in *Adam* we all sinned by *Example*, so all that Christ did was only to give us a good example, and so shew us the way to heaven ; and so they deny Christ's merit and satisfaction, and at once overthrow the whole gospel. Of such fatal tendency is the *Pelagian* heresie.

However, it is plainly confuted by my doctrine, which tells us, *by nature we are dead in sin*. We are *Legally* dead by reason of the guilt of *Adam's* first sin, as hath been formerly proved by many arguments ; which therefore confutes that first branch of this *Pelagian* doctrine, that *Adam's* sin is not *imputed* to us. And we are spiritually dead, as being deprived of the Image of God, and being depraved in our whole man, as hath also been proved by variety of arguments ; which therefore confutes that other branch, that we have no *corruption* of nature from *Adam*.

Whereas therefore they tell us, that we sinned in *Adam* only by *Example*; it is an idle phancy, and contrary to the mind and scope of the Apostle, when he tells us, that *in one man* (meaning *Adam*) *all sinned, and by his disobedience were made sinners*, Rom. 5. 12, 19. not merely by imitation and example, that is not his meaning. There is, 'tis true, a passing of sin from one to another by way of Example. As *Jeroboam* is said to *cause Israel to sin*; and *Eve Adam*, by setting before them a bad example. And it is very probable, that this was the way, whereby most of the *Angels* fell; whom *Satan* as an head, drew into the faction with him; and those, whom his example prevailed not with, did and do stand at this day. But this is not the meaning of the Apostle here, that all men sinned in *Adam* by Imitation and Example. For then, not *Adam* the first man, but the *Devil*, and *Eve* should have been assigned, as those by whose offence sin entred into the world. Because they were first in the transgression; and sin entred into the world by their Example, before we had *Adam's*.

Farthermore, that this cannot be the meaning of the Apostle, (as the *Pelagians* would persuade us,) is plain from Infants, who sinned in *Adam*, as well as the Adult; and therefore death passeth on them, even *those that have not sinned after the similitude of Adam's transgression*, Ro. 5. 14. which plainly shews that they are sinners; for God inflicts no punishment, where there is no fault. But how did Infants sin in *Adam*? Not by *Imitation*, they are not capable of such

a thing. It must therefore be by a participation of *Adam's* first sin, which by a just *Imputation* is become theirs; and on the account of which their natures are corrupted as well as *Adam's*.

I might also argue from another circumstance in that context, in order to confute the *Pelagian*, doctrine, of our sinning in *Adam* only by Example and Imitation. And that is the scope of the Apostle. The Apostle in that place, *Rom. 5.* intends a comparison between *Christ* and *Adam*. And therefore he calls *Adam* *Christ's figure*, v. 14. in that both were made Publick heads: and so he runs a parallel between them, plainly declaring that *Sin* comes by *Adam*, as *righteousness* by *Christ*. Now *Christ* conveys not righteousness to all by Example; for many persons saved by him, lived afore him, as all under the Old Testament. So neither doth *Adam* convey sin to all by Example; for there are many thousand in the *Pagan* world, that run into all excess of wickedness, and never heard of *Adam*, and much less could propound his sin as a Pattern. Yet *all* ('tis said,) *sinned in him*: not as a Pattern, but as a Head and Parent.

And this the Apostle plainly shews us in the third verse of the chap. of my text, *Eph. 2. 3.* where he tells us that we *are all by nature children of wrath*. A plain argument, that we are all sinners by nature, (*by birth and generation*.) and not merely by Example. For if by virtue of our Natural birth we are children of wrath, then first we must be children of sin thereby: for God is angry with none but for sin.

Thus then the Scriptures make us sinners by nature, by birth, by generation; and not by Example and Imitation, as the *Pelagians* and *Socinians* would fain perswade us.

2. Hence see the *absolute necessity of Sanctification*. What is Sanctification but a healing the wounds of corrupt nature, a quickening of the Soul that is dead in sin, a repairing God's Image that we lost by the fall, and a restoring our Souls in some measure to their primitive rectitude? And therefore it is necessary to save man; and that especially on a double account.

1. In order to the *pleasing of God* here. *They that are in the flesh cannot please God*, Rom. 8. 8. *Without faith*, (which is a fruit of Sanctification,) *it is impossible to please God*, Heb. 11. 6. Till the Spirit of God new mould and make us, we are all reprobate to every good work; we are altogether unmeet for service. *Actio sequitur hominem*. As the man is, so are his actions. A carnal man cannot put forth spiritual good acts. *Such as is the tree, so will be the fruit*. It is our Saviour's own arguing, Matt. 7. 18.

2. In order to the *enjoying of God* hereafter. The Scripture is express and full in this point. Heb. 12. 14. *Without holiness no man shall see God*. See him he may, as a guilty Prisoner his just Judge, to receive his sentence of condemnation. But none shall so see him, as to enjoy him, unless they pass under the sanctifying work of God's Spirit. God hath plainly declared it in his word, and it is his unvariable purpose

that

that none shall be *saved*, but those that are *sanctified*, 2 Thes. 2. 13. Unless therefore God's decrees change, or his purposes fail, (which will never be, for *the counsel of the Lord standeth for ever*;) unsanctified sinners, whilst such, shall never be *saved*.

Those that hereafter shall be admitted into heaven, they are made *meet for it* here in a day of grace, Col. 1. 12. They are first made *meet* by the Sanctifying work of God's Spirit, forming the temper and disposition of their Soul to this heavenly felicity: and till then, they are altogether unmeet for it.

What is heaven, but the enjoyment of God in the company of glorified and glorious Saints and Angels? But a carnal heart, that knows and savours nothing but sensual delights, is altogether unmeet for this happiness. Heaven would be a burden instead of a pleasure to such an one, should he be taken up into it. For what delight can a polluted creature take, in the presence of an holy God?

See therefore the necessity of the Sanctifying operations of the Spirit of God, to heal the diseases of our Leprous natures, if ever we would be *meet for God's service and enjoyment*.

3. Lastly, is it so, that we are spiritually dead, as being corrupted in our whole man; which corruption in part does still abide in us, till the day of our death? Then this may instruct even sanctified persons, *always to be on their spiritual watch*. To put in practice our Saviours advice, Mar. 14. 36. *To watch and pray, lest we fall into temptation*. The whole world

world is full of snares ; and we walk upon them. To some men their table, to others their credit, to others their employment becomes their snare : no wonder then if without great watchfulness we fall into temptation. Especially considering that proneness to sin that is in our natures, which like so much tinder is apt to receive all sparks of temptation. We read of Christ, that Satan could not fasten his temptations on him, because he found no corruption in him, *Joh. 14. 30*. Ay, but 'tis not so with our natures. There is enough in us for Satan's temptations to fasten upon ; which therefore should make us be on our watch, especially considering the great power and efficacy of Indwelling sin. Believers may be taught the strength of it, by the effects it produceth in a sinful world ; yea in regenerated persons themselves. If a *Jonah* fall into a peccant against God ; if a *David* wallow in adultery and blood ; if a *Peter* deny his Lord and master with a curse ; What may not we do, who have the same remainders of sin in us, if not by far in a greater measure ? It is too too evident from Scripture and Experience, that both Believers themselves and eminent Saints have been often foiled by this home-bred Enemy. I shall make a few remarks on some Scripture instances to stir us up to the more circumspection and to conclude.

Now concerning the persons thus foiled by sin observe these particulars.

1. *They were men of no mean rank*, not Scholars of the lower, but higher form, persons of some note and standing in Religion. Such

were

ere Noah, Lot, David and others. Noah ob-
 tained this testimony of God, that he *walked up-
 right* before him, when the whole world had
 corrupted its way, *Gen. 7. 1.* Lot is noted as the
 only *Righteous person* among a wicked generati-
 on of debauch'd Sodomites, *2 Pet. 2. 7.* And
 David by way of eminency is stiled a man *after
 God's own heart.* These were not men of an
 ordinary size, but higher than their brethren by
 the shoulders and upward; not only in professi-
 on but real holiness: yet these all fell before
 original corruption. That surely must needs
 be of mighty efficacy, that could hurry such
 Giants in the ways of God, into such abomi-
 nable Sins, as they fell into. Yet such a Potent
 Enemy doth each of us carry about with him
 in his own bosom.

2. It is remarkable concerning these men,
 that they were not overtaken in their great sins
 at their first setting out in the ways of Religi-
 on, *but after a long course of walking with God.*
 Noah had walked some hundreds of Years up-
 rightly, before he was so surprized as we read,
Gen. 9. Righteous Lot seems to have been to-
 ward the end of his days, ere he defiled himself
 with the Abominations recorded, *Gen. 19.* And
 David arrived to very great experience, he had
 probably as much spiritual communion with
 God, as ever any of the Sons of men, before he
 was foiled by this enemy. Now to set upon,
 and prevail over such persons as these, of such
 standing and experience, argues a mighty power
 and efficacy: which therefore calls on us to
 stand on our watch, Who can look to have a
 greater

greater stock of Inherent grace, to have more experience of God, and the excellency of his ways, than they had? and yet we see how fearfully and shamefully they were overcome.

3. Lastly, another circumstance that heightens their sin, and shews the efficacy of inherent corruption, is the time of their committing those foul facts, namely, *just after the receipt of great and singular mercies from God*. Noah was but newly come forth of that world of water, wherein he saw the ungodly perishing for their sins, himself preserved in a wonderful manner: yet notwithstanding these were fresh in his mind, he falls into that grievous sin of *drunkenness*, Gen. 9. 21. Lot had newly seen God's judgments executed on *Sodom*; he saw, as one speaks, Hell fire rained down from Heaven on unclean sinners: yet whilst these judgments and his own preservation were fresh in his mind, he fell into beastly *Drunkenness and Incest*, Gen. 19. 33. And it was when *David* was delivered out of most of his troubles, that he makes use of his peace and liberty, to commit *Adultery*, and contrive *Murder*, 2 Sam. 11. 14, 15. These falls in such seasons seem to be permitted for this very end, to instruct us all in the power and efficacy of Inherent corruption: and to make us watchful against its motions. As therefore we value the honour of God, the credit of Religion, and the peace of a good conscience; let us mind this duty.

Sermon Fifth.

E P H E S. II. 1.

And you hath he quickened, who were dead in trespasses and sins.

MY Text gives us a brief account of Man's State by Nature. I have raised from it this Observation.

Doct. *All men by nature are dead in sin.*

This doctrine has been branch'd into two propositions. *They are Legally dead.* And, *They are spiritually dead in Sin.* The last is the subject of my present discourse: and so the point before us is this.

D. *All men by nature are Positively Spiritually dead in sin.*

The doctrinal part of this discourse being finished, I made some entrance on its Application, which I shall now pursue.

This doctrine may be farther useful by way of Advice, in these following particulars.

I. *Be establish'd in this truth.* Believe the Doctrine of Inherent corruption, upon the account of which we are by nature thus spiritually dead. You have heard it proved by variety of arguments; some drawn from Scripture, others from the testimony of the *Pagan* world; some taken

taken from experience, others from reason: all concurring to prove this, that *Man's nature is corrupted*. Be therefore establish'd in this doctrine notwithstanding you meet with some seeming difficulties. The great difficulty, which is frequently objected, is this.

Obj. How comes man's nature to be corrupted? The *Soul* being immediately created by God that cannot be defiled: for God cannot be the Author of Sin. And there can be no Sin in the *Body*, till the *Soul* be infused: for sin is the act of a Rational creature. Now, if the *Soul* be not polluted; if there be no sin in the *Soul* when it is created; how can that defile the body? And if there be no sin in the body, till it be animated and enlivened, how can that defile the *Soul*?

R. I answer in the general, that this way of arguing is that which *Logicians* call, *fallacia divisionis*, the fallacy of division; dividing those things, which ought to be united. We are not to consider the *Soul* apart, and the body apart, as tho' they did first exist separately, before they were united. For the *Soul*, when created, is in that very instant infused into the body. *Infundendo creatur, & creando infunditur*; as said one of the *Fathers*. This therefore premised, I answer more distinctly in these following particulars.

I. Tho' the *Soul* is created by God, yet it is created without *Original righteousness*, and this without any reflection on God's holiness; yet the justice of God requires it so to be. For God is considered as a *Creator*, and a *Judge*.

As a *Creator*; so he creates the substance of the soul, which is *Physically* or naturally good. In this respect therefore, he cannot be said to be the Author of Sin.

As a *Judge*; so he creates it without Original righteousness, as a just punishment of *Adam's* first sin, who lost God's image, not only for himself, but all his posterity. So that God's justice requires man's Soul to be created without Original righteousness. And this being so, this is the ground of *Inherent corruption*, which necessarily follows upon the privation of God's image. For the Soul being of an Active nature, if it does not work toward that which is good, it will necessarily work toward what is evil. But it cannot work toward that which is good by reason of the want of Original righteousness; and therefore it naturally tends to what is evil.

Now this being so, there is no ground of accusing God, as the *Author of sin*, notwithstanding the Soul is created by him. Because it is only a *Judicial* act on God's part, depriving the Soul, he creates, of Original righteousness. The want of which righteousness, considered in the Soul as a compleat substance, and no part of a child of *Adam*, (if such a thing might be supposed,) would be no sin: because so, it would be the want of such a righteousness, the Soul never had, nor never forfeited. But considered in the Soul, as an Incompleat substance, and as being a part of a child of *Adam*, (who once had this righteousness, but lost it by his sin,) so this want becomes man's sin and punishment

ment together. Which sinful want, together with the Active nature of man's Soul, is the ground of that corruption, whereof I have been speaking.

2. Tho' the *body*, considered in it self, is not a proper subject of sin; yet sin may be said to be there *Dispositively*; and so in this sense, it may defile the Soul. For as the Soul doth communicate its affections to the body; it hath life, sense, and motion from the Soul: so on the other hand, the body has a very great influence upon the Soul, and does communicate its distempers to it. Experience shews this. We see those, who have *Sanguine* bodies, that their Souls are inclined to lust and voluptuousness: those that are *Cholerick*, to anger and passion: those that are *Flegmatick*, to dulness and cowardice; and those that are *Melancholy* to suspicion and tenaciousness. So that, *mores hominum sequuntur temperamentum corporis*; and the temper of the body hath oft-times great influence upon the Soul; and so may *dispositively* incline it to sin. And therefore I conclude, that tho' sin be not *formally* in the body, before it is quickened and animated: yet *Inchoatively* and *Dispositively* it may be there, and so may dispose the Soul to sin, when united to it.

3. Lastly, that which I chiefly insist on is this, that the Soul is defiled and corrupted with sin, not so much from its conjunction with the body, as from *God's ordination*, who said, *In the day thou eatest, thou shalt surely die*, Gen. 2. 17. Which threatening includes death *Spiritual*, a privation of righteousness; as well as death

Temporal

Temporal and *Eternal* ; and belongs to all the posterity of *Adam*, as well as himself, because they were included in the same covenant with him. As therefore *Adam's* Soul became *naked*, became void of Original righteousness, when he fell, and brake Covenant ; so it is just with God, to deprive the Souls of all his natural posterity of this righteousness also, when he creates and unites them to bodies duly prepared for them.

Now, this privation of righteousness, *Active*ly considered as *God's Act*, is a just punishment inflicted on all the posterity of *Adam* for his first sin. But *Passively* considered, with respect to Man, so it is his sin ; it being the want of that righteousness, which ought to be in him, upon which the corruption of his nature both follow.

So then, the sum of all is this. If you ask, how the Soul is corrupted and defiled, if created by God ? I answer, by reason of God's ordination, as a just punishment for *Adam's* first sin. Not that God doth infuse any positive evil into it, or is the Author of Sin therein ; but he creates the Soul naturally good, only as a just and righteous Judge, he denies it that righteousness it once had, and justly forfeited by the first sin. The privation of which righteousness, together with the active nature of man's Soul, is the ground of his corruption and propensity into evil.

And let this suffice for that difficult objection, how man's nature comes to be corrupted. Which, tho' you might not be able to explain, is no argument to call in question the truth of

this doctrine; which has been confirmed by abundant evidence; any more than to question those necessary doctrines of the blessed *Trinity*, and Christ's *Incarnation*; doctrines that ought firmly to be believed by us, as to their $\delta\pi$, that 'tis so; tho' we cannot explain the $\tau\acute{o}\ \pi\acute{\omega}\varsigma$, how it is so. How there are three persons in one nature, in the glorious Trinity; and how two natures come to be united in the person of Christ. And so here, suppose we cannot explain, how our natures come to be corrupted, or could not resolve the above difficulty; yet we must not reject the doctrine. That our natures are corrupted, there is nothing more plain to a person that will hearken to Scripture, reason and universal experience: but how our natures come to be corrupted, here is the knot, this is the difficulty; which we need not too curiously inquire into. A too curious inquiry after this is handsomely taxed by that known passage of *Austin*. A man being fallen into a pit, one spies him, and admires how he came there. O! says the fallen man to him, *Tu cogita quomodo hinc me liberares*. Be careful, cries he, to get me out, trouble not thy self to inquire, how I fell in. When an house is on fire, we do not so much inquire, how it came so; as how to extinguish the fire, that hath taken it: and so it is more needful, to inquire how this corruption may be healed, which we find in us by witness and experience, than it is to be contending, which way it came to be conveyed to us.

2. *Apply it in particular to your selves.* There is a great difference between believing a truth

in the general, and making application thereof to our selves. You know, when *Nathan* told his parable unto *David*, 2 Sam. 12. *David* had far different apprehensions of the matter, from those he had, when applied to himself. When he heard it in the general; *the man* (saith he,) *what hath done this, shall surely die.* v. 5. So many, when they hear of the corruption of man's nature, how prone he is to all kind of sin, and how full of rebellion against God; they are apt to say, at least in their heart, surely man naturally is a *vile creature*, and to wonder that God doth so long bear with him. Sirs, let me tell you, as *Nathan* did *David*, you are the persons. Apply therefore this doctrine to your selves. Endeavour to be convinced of your unbred corruption, of your vileness by nature: for until you be duly sensible of this, you will never know your selves aright, and are never like to seek to Christ for a Cure. *The whole*, saith Christ, *need not the Physician*; and therefore will not seek to him. I am persuaded, that this is the main and principal reason, why no more are inquiring after Christ, and crying out with those, *Act. 2. 37. Men and Brethren, what shall we do?* because they are ignorant of this doctrine, because they see not their own sinfulness. Like *Laodicea*, *Rev. 3. 17.* they are apt to think that all is well, that *they are rich, and increased in goods, and need nothing, when indeed they are poor and vile, miserable and naked.* Thus it is with the most of the world, which makes them wofully to despise their eternal concerns.

Tho' men be taught this doctrine from the Pulpit, that their natures are corrupted: yet there are but few, that know it *Experimentally*, that *find*, with Paul, *this law of sin in their members*, Rom. 7. 21. *Ἐν ἡμῶν μέλεσιν τὸν νόμον*, I *find*, saith he, *a law*. He *found* it. It had, doubtless, been told him, that there was such a law. It had been preach'd unto him, as to many among us: but 'tis one thing for a man to know this in the general; and another, to have a lively experience of it in his own Soul. Man's natural pravity is preached to all, that sit under the word: but there are but few, very few, that know it in themselves. We should otherwise have more complaints of it, more strivings against it, and less fruits of it, to be seen in the world. Seeing therefore we have not these evidences, it is plain, that few experience in themselves this law of sin.

3. *Lament and bewail this Death.* Being persuaded of the truth of the doctrine in the general, and being sensible it is your own case, then lament and bewail this spiritual death, this inherent corruption. Surely it is matter of very great lamentation, duly to consider the corruption of our nature. For it is a disease, that continually cleaves to us: that we shall not fully get rid of, no not the most Sanctified, till the day of our death. Yea it is a *disease*, that runs through our whole man, that overspreads the fabrick of human nature, and corrupts and vitiates every power of the Soul. It is worse than a distemper

or ill habit of body, that indisposes it for its proper action; inasmuch as the Soul is more noble than the body, and it unfits the Soul for every thing that is good. Oh! what averfeness to God, holiness, and Religious duties; what distraction in them, what weariness of them, doth it effect, even in those, whose natures are sanctified, tho' grace will be predominant, where it is wrought in truth? There is nothing we do, or take in hand, but this inherent corruption mixeth it self with it. It incorporates it self, with our graces and our duties; and defiles both. As clean water running through a channel full of mire, must needs be polluted; so the best duties as coming from us, are defiled and polluted in our doing of them. They come, (as one speaks,) *ex leso principio*, out of an heart sanctified but in part: and they have a tincture of Original Sin. Were it not for the merit and intercession of Christ, the sins of our duties would be enough to damn us, and to make us loathsome in the sight of God.

Who then, that duly considers this, can chuse but bewail this Inherent corruption? Is it nothing, think you, to be spiritually diseased all over? To have immortal Spirits void of God, and all spiritual perfections? Is it nothing to have an *understanding* without light, a *will* without liberty, and *affections* without order? Is it nothing to be filled with enmity against God, our best friend; and to be made averse to what tends to our happiness? In a word, to have the powers of our Souls indisposed to good, and made prone and inclinable to all kind of evil?

O! what matter of lamentation is here! The Apostle Paul cries out Pathetically on this account, *Rom. 7. 24. O wretched man that I am, who shall deliver me, from the body of this death!*

4. Be deeply humbled for it. Do not only bewail this death and inherent corruption, as it is your *misery*; but be humbled for it as your *sin*.

There are some who tell us, 'tis only *malum triste*, our misery and punishment; but not *culpa malum* ~~perme~~, our fault and sin. But it is easier to demonstrate, that Original corruption, that *Inherent concupiscence*, is our sin; yea that it is a most hainous sin.

1. I shall prove that it is a sin. I thus argue; that which the Scriptures call sin; and which good men, guided by God's Spirit, have acknowledged to be so; and which fights against grace; and is contrary to the law; must needs be Sin. But of this nature is *Original corruption*.

The *Scriptures* call it Sin. It is stiled so over and over, *Rom. 7.* The Apostle there calls it *Sin* absolutely; *Indwelling Sin*; and the *law of sin*, v. 11, 20, 23. Yea it is called a whole *body of sin*, *Col. 2. 11, 12.*

Again, *good men* guided by the Spirit of God have acknowledged it to be so. They have bewailed and confest this *Inherent corruption* as their sin. So did Paul, *Rom. 7. 23, 24.* So did David, *Psal. 51. 5.*

Farthermore, that which is contrary to the *law of God*, and opposeth grace and holiness in the heart, must needs be sin. But of this nature

is Original corruption. It is contrary to God's law and wars against it, Rom. 7. 23. *I see another law in my members, warring against the law of my mind.* By the *law in the members*, is meant Original Sin; and by the *law of the mind*, is meant the law of God, engraven on the heart of a gracious person. Now, Original Sin wars against this, and riseth up in opposition against grace in the heart, Gal. 5. 17. *The flesh lusteth against the spirit, &c.* By the *flesh* here is meant Original Sin; and by the *spirit*, the graces of the spirit planted in the heart. And these two are *contrary to each other*, not only *Efficienter*, as producing contrary effects, but *Formaliter*, in their very nature and being. For therefore they lust and war against each other, because they are of a contrary nature. Now, whatever is contrary in its own nature to the grace of God, to the work of Sanctification wrought in the heart, must be properly sin. For what is grace and holiness in the heart, but the law of God written in the heart? And what is sin, but a repugnancy unto the law? But Original corruption, called by the Apostle in this place, *Flesh*, (and the *law in the members* in the forementioned place,) is contrary to grace and holiness in the heart; *these two* (saith the Apostle,) *are contrary to each other*. Therefore it is sin, and upon this account we should be humbled for it.

2. I shall prove, that it is a *hainous sin*. This is plain, because it is the cause of all other sin. The greatest sin that ever we committed is but an effect of Inherent corruption. This was the

cause of *David's* Murder and Adultery, as himself confesseth, *Psal.* 51. 5. And this is the cause of our actual transgressions, the worst of them. They all come from this root, even as all men come from *Adam*. Now if that rule holdeth true, that *there is more in the cause than in the effect*; then we must acknowledge that *Original* sin is more hainous than *Actual*, yea the worst actual sin, because this is the effect of it. If therefore we have reason to humble our selves for any actual sin, much more for Inherent corruption the cause of it. Yea this, in some sence, is all sin. *Potentially* and *Seminally* it contains in it all kind of sin, even those we never committed. As *God* is the cause of *all good*, not only because he is the cause of all good that is, but because he is *Potentially* the cause of millions of worlds, that lie in his power to make: so *Original Sin* is an *Universal* cause of all sorts of sin, even of those we never yet committed, and perhaps should now startle at the naming of them. Believe it Christians, you do not know, how much sin is lodged within you, by reason of that corruption that is in your natures: and therefore you should deeply be humbled for it. It is true, we break not all out into all transgressions. Every one does not *Actually* say with *Pharaoh*, who is the Lord, that I should obey him? Nor does every one with *Judas*, betray our Lord and Master; nor with the bloody Jews, crucifie the Son of God, &c. But all these sins are *Seminally* in us. There is *aliquid intus*, somewhat in every one's nature answering thereto; and if left to our selves and the like temptations, probably

probably we should be as vile, as any of them

O Sirs! we don't know one half of the wickedness that is within us, and would break from should God but leave us unto our selves. Perhaps should we now hear of some horrid wickedness, and be told that we our selves may commit it, we should be ready to say as *Haseel*

Elijah, 2 King. 8. 13. *Is thy servant a dog, that he should do this thing?* *Haseel* could not believe, that so much wickedness was lodg'd in him; that he should *rip up women with child*, &c. What! *is thy servant a dog?* saith he, *that should do this thing?* Yes, and worse than a dog, when that Original corruption within was stirred up. Who would have thought to have found *Peter* denying his Lord and Master? To have found *David* committing Adultery? To have seen Drunkenness in *Lot*? and cursing in *Job*? Why, all proceeded from this Original corruption, whereof I am treating.

Thus you see, that Original corruption is not only a sin, but an aggravated one: it is in some sense all sin; which therefore calls on us to deep humiliation.

I formerly prest you to humiliation for the loss of God's Image, that emptiness of grace and habitual holiness there is in us by nature: but surely we have much more reason to be humbled for those principles of Rebellion, that are seated in us, whereby we fight against God himself, and so are become the very Image of Satan,

5. Lastly,

5. Lastly, *let us endeavour to get rid of the death*. The *Ephesians*, you see, were quickened and raised from this spiritual death. *They* (saith the Apostle,) *hath he quickened*. They were formerly dead in trespasses and sins well as others: but then they were quickened when this Epistle was wrote. This therefore shews that the thing is possible: for that which hath been may be again. As *they* were delivered from this spiritual death, so also may *we*. Let us therefore endeavour to get free from it. The way and means is by sanctifying grace. This is the remedy of Inherent corruption, and has a natural tendency to expel and purge it out of the Soul.

Q. But how shall we get *Sanctifying grace*?

R. Take with you these *Directions*, where with I shall conclude.

Dir. 1. Give attendance on gospel Ordinances. These are the means of Sanctification. The God can change the heart in a moment, and give the spirit of grace and holiness without our endeavours: yet *ordinarily* he does not do it. It is an old rule in Divinity, *habitus infusi infunduntur per modum acquisitorum*. Infused habits are usually wrought in us, after the same manner as acquired; namely, not without our endeavours in the use of due means. Now the means of obtaining Sanctifying grace are gospel ordinances, especially the word read and preached. It is the word of God which *enlightens the mind, and converts the heart*, Psal. 19. 7, 8. Our Saviour prays that his Disciples may be *Sanctified by the word*, Joh. 17. 17. The

There are three things especially in the word, which have a tendency to Sanctification; the promises, the threatnings, and the precepts of the word.

1. The *promises* of the word. These have a tendency to sanctifie the heart, and to purge out its corruption. So the Apostle plainly intimates, 2 Cor. 7. 1. where he enforceth Sanctification from the *promises* of the word. Did persons but duly consider the promises, those great and good things, which God hath promised to them that fear him, and lead a holy life: they would not surely indulge their corruptions so much as they do.

2. The *threatnings*, these also have a tendency to promote holiness, and purge out Sin. God in his word hath threatned the Unsanctified with Hell and Damnation. He hath told us expressly, that *without holiness no man shall see him*, Heb. 12. 14. And that *nothing unclean shall enter into heaven*, Rey. 21. 27. Now, who that duly considers this, can wilfully indulge himself in Sin? can forbear seeking after grace and holiness?

3. Lastly, the *Precepts* of the word; these also are a means of Sanctification. The word of God, its preceptive part, is a perfect and compleat rule of righteousness. It reacheth the heart, as well as outward action. There is not a sinful irregular inclination, but it comes under its reproof and direction. Study therefore the word of God, and endeavour to conform to its precepts: and this is a means to purge out your sin. When *David* directs the young man to

to cleanse his ways, to purge his heart, and regulate his actions, he prescribes to him this method, to conform himself to the word of God, *Psal.* 119. 9.

Dir. 2. Pray to God for his spirit. It is the spirit of God, that is the Author of Sanctification. All our endeavours without his help will avail nothing. *Rom.* 8. 13. *If ye through the spirit do mortifie the deeds of the body, ye shall live.* It is the spirit of God is the great efficient in this work, notwithstanding the name is become ridiculous to some, who never experienced his powerful operations. Pray therefore to God for his spirit. If ever you be quickened it must be by his power: for no less than a divine power is required hereto. This will appear, by comparing my Text with the verses preceeding. In the former chapter, we find the Apostle praying for the *Ephesians*, v. 16. particularly, that they might know the exceeding greatness of God's power towards them that believe, v. 19. which he tells us is according to his mighty power, whereby he raised Christ from the dead, v. 20. And then making a long parenthesis, he subjoins in my Text; *And you hath he quickened, (namely according to that mighty power,) who were dead in trespasses and sins.* So that the quickening of a dead sinner, the raising him up to a spiritual life of grace and holiness, requires no less power, than what was exerted in raising Christ from the grave. Which duly considered will plainly convince us of the need

ed of this duty, *to pray to God for his spirit,*
 ever we would be quickened, and live a life
 of grace and Sanctification.

Dir. 3. Lastly, if you would be sanctified and
 raised up from this spiritual death, *Believe in Christ.*
 The spirit of grace and Sanctification is given
 to none, but those that are in Christ. The
 promise of the spirit, and all other pro-
 mises are *yea and Amen in Christ Jesus.*

Cor. 1. 20. They are all ratified and con-
 firmed in him. If therefore you would have
 the spirit of grace bestowed on you, to
 mortifie your corruptions and enable you to
 live an holy life, then be persuaded to be-
 lieve in Christ; to accept of him, as offer-
 ed in the Gospel. When once by faith you
 are united unto Christ, you will partake of
 his influence, Christ will *live in you*, Gal. 2.
 20. You will then have communion with
 Christ in his benefits; Christ will be made
 not only *righteousness*, but *sanctification* unto
 you, 1 Cor. 1. 30. *Who of God is made unto*
us, wisdom, and righteousness, and sanctification,
and redemption. Christ is made *righteousness*
 unto believers, through the Imputation of
 his righteousness to them: and he is made
 unto them *Sanctification*, by communicating
 to them the spirit of grace for that end.

Thus then in Christ, the *Second Adam*,
 we have a full remedy of all the mischief
 contracted by the First. By the *First Adam*
 we come to have *Imputed and Inherent Sin*,
 the cause of our *Legal and Spiritual death*:
 and

and by the *Second Adam*, we come to have *Imputed* and *Inherent righteousness*, and so to live a life of *Justification* and *Sanctification*, which are the Remedy of both those deaths.

Sermon

Sermon Sixth.

E P H E S. II. 2.

Wherein, in time past, ye walked.

IN the three first Verses of this Chapter the Apostle gives us a brief account of the Natural man's condition, both in respect of his sinfulness and misery. And having represented the sinfulness of his state, upon the account of *Original Sin*; he proceeds in my Text to set it forth also upon the account of *Actual* transgressions; representing to us the sinfulness of the *Ephesians*, and in them of all other unconverted persons, in respect of their outward conversation, under the notion of a *walking in sin*. *Wherein, in time past, ye walked.*

Wherein, i. e. in those trespasses and sins, he had mentioned in the former verse. Tho' the phrase includes in it *Original Sin*, as formerly proved; yet it also implies *actual* Sins. These were the paths, in which the *Ephesians* in time past walked. (*In time past,*) i. e. in times of unregeneracy, whilst unconverted. He doth not say, they then walk'd in trespasses and sins, when he wrote to them. No: this was inconsistent with regeneration, and that spiritual quickening whereof they were partakers, v. 1. Regenerate

rate persons don't walk in sin, 1 *Joh.* 3. 9. This therefore is the character of these *Ephesians* whilst unconverted. *In time past they (walked) in sin.* Walking properly is the action, or motion of the body, going forward from one place to another. But Figuratively and Metaphorically, the actions of the Soul, that have a tendency to Heaven or Hell, are called *walking*. So that the phrase denotes to us any moral course of life; whether in the ways of holiness or sin. Thus *Zachary* and *Elizabeth* are said to *walk in all the commandments of the Lord blameless*, *Luk.* 1. 6. i. e. they made it their constant care and practice, to observe and keep the commandments of God. And so with reference to sin; a sinful life is called a *walking in the way of sin*. When a person makes it his daily course his constant practice to live in sin, then is he said to *walk* in it, as in my Text. From the words thus explained, I infer this Doctrine.

D. *That Sin is the Course, the daily practice, of the Unconverted.* Whatever good opinion they have of themselves, or their own practices; yet sin is their course, their daily walk, they are never out of the path of sin. I formerly proved that all men by nature (Infants and others) are dead in sin, as being subjects of Original Sin. I now come to prove, that all the Unregenerate are *actual* sinners; they do nothing else but sin. The Apostle in my Text intimates this, where giving a description of the Unconverted *Ephesians*, and therein of other Unconverted persons he lays down this, as their Character and Property, *they walk in sin.* *Wherein in time past they walked*

walked. He speaks this of the Adult *Ephesians*; during the time of their Unregeneracy. And so my Doctrine is to be understood of Adult or Grown persons, whilst unregenerate; and not of Infants, who tho' they have original, yet have no actual sin. For the fuller handling of this Doctrine, I shall take this method.

1. Explain what is sin; more particularly actual sin, wherein the *Ephesians* are said to walk.

2. Demonstrate the truth of the Doctrine. And,

3. Make some Improvement of it.

1. I shall shew *what is sin*. 'Tis not surely, any positive being: for then it must be derived from God; because God is the Author of all positive beings; but 'tis blasphemy to say, God is the Author of sin. Sin therefore is no positive being; but only a privation: neither hath it an efficient, but rather (if I may so term it) a deficient cause. St. *John* gives us a good account of it, 1 *Joh.* 3. 4. He calls it *Avouiz*. Sin, saith he, is *avouiz*, a *disconformity to the law*, the want of that rectitude which the law requires, a violation, or *transgression of the law of God*. The latin word (*transgredior*, to transgress) signifies to go beyond the bounds. Now God's law is the bounds of our duty: and sin is going beyond those bounds. The *formality* therefore of sin lies here, namely in transgressing the law of God; or in a want of due conformity to it, whether it respects our natures or our actions. So that sin is twofold; Original and Actual: the disconformity of our natures,

tures, or of our actions to God's law. The law requires our natures to be holy, to be pure and upright, as God made them. When therefore our natures want that rectitude they ought to have, and are full of disorder, of unruly motions, depraved inclinations, and perverse dispositions; this we call the sin of our natures, and is the same with *Inherent Original sin*, of which I have been speaking, on the former verse. That therefore which at present I design to explain is *Actual sin*. Now, actual sin may be thus defined, *It is the disconformity of any of our actions, (thoughts, words or deeds) to the divine rule.* It is the transgression of the law of God in any of our actions, internal or external. It differs from *Original*, as the effect from the cause; the fruit from the root. *Original sin* is the parent, *actual* the off-spring: that is propagated; this committed. Of actual sin, there be divers kinds. I shall speak to them under three heads, relating to their Subject, Object and Adjuncts.

I. Actual sin may be distinguish'd in respect of its *Subject* into three sorts. The subject of sin is the whole man, Body and Soul; principally the Soul, the Understanding, Will and Affections; and according hereto sin will admit of divers distinctions.

I. In respect of the *Understanding*, sin may be distinguish'd into sins of *Knowledge*, and sins of *Ignorance*. A sin of *Knowledge* is when a man doth evil, and knows it to be so. Such was the sin of that wicked person, *who knew his Lord's will*, Luk. 12. 47. A sin of *Ignorance*

when

when a man doth evil, not knowing it to be evil. This was the sin of *Paul* before Conversion; when he blasphemed Christ, and persecuted the Church in a blind zeal, *1 Tim. 1. 13. I obtained mercy* (saith he) *because I did it ignorantly.* Sins of Ignorance are not so provoking in the sight of God, as sins of knowledge. Where the ignorance is not affected, they carry some excuse along with them. They excuse à *tanto*, though not à *toto*, as Divines speak. They excuse partly though not wholly. Hence we read, *Luk. 12. 48. that he that knew not his Master's will, and therefore did it not, shall be beaten with few stripes,* in comparison of him, that had knowledge of it. But yet, he shall be beaten. His ignorance will not fully excuse him; because he ought to have gotten knowledge, having the means afforded to him. For illustration sake, suppose a man should be condemned to die for theft, treason, or any other crime, the penalty whereof is no less than death: will it excuse him, think you, to plead ignorance of the law he had broken. No, in no wise: 'twould be answer'd, that as he was a member of the Nation, he ought to know it. And so here, since God affords us means of knowledge, our ignorance will not excuse our fault. To plead ignorance, would be to excuse one fault by another, especially when ignorance is wilfull and affected; as theirs must be, who have means to get Knowledge, publick Ordinances, good Books and Society, and yet will not improve them.

2. In respect of the *Will*, actual sins may be distinguished into sins *voluntary* and *involuntary*. *Voluntary Sins* are those committed with the consent of the Will. Some have thought the consent of the Will so absolutely necessary to all sin, as that there can be none without it. But this is confuted, because there are also *involuntary Sins*, which don't proceed directly from the Will, nor include its consent. Of these *Paul* speaks, *Rom. 7. 19.* where he saith, *he did the evil, quod non vult, which he would not*, which his Will was against. Here we refer vain thoughts, and the first risings and stirrings of sin in the heart, and the mutiny and rebellion of the lower faculties against reason. All these are truly sin, condemned by the law: yet they are not from the Will, because they go without and before its consent; which therefore may confute the Doctrine of the *Papists*, that all sin is voluntary; which will not hold true as to original sin; nor yet in all actual, as in the above instances.

3. Sin may be distinguish'd in regard of the *Affections* into sins of *Infirmity*, and sins of *Presumption*. Sins of *Infirmity* are such as proceed from some sudden passion or affection of the Soul; such as Hatred, Grief, Anger or the like; which by reason of that inbred corruption in us do sometimes unavoidably make us fall into sin. Of such sins *Paul* complains, *Rom. 7.* Sins of *Presumption*, are such as proceed from Pride, Willfulness or Haughtiness of Spirit. Against these *David* prays, *Pf. 19. 3.*

2. Actual sins may also be distinguish'd, in regard of their *Object*, into two sorts: Sins of *Omission*, and Sins of *Commission*; Sins against *God*, and Sins against *Men*.

1. Sin in respect of its *immediate object*; viz. the Law, may be distinguish'd into sins of *Omission* and sins of *Commission*. The law of God hath two sorts of precepts: negative and positive; the one whereby some evil is forbidden, the other whereby some good is commanded. A sin of *Commission* is when a man violates a negative precept, and doth that which is forbidden in the law, as *to take the name of God in vain*, *to steal*, and the like. A sin of *Omission* is a violation of a positive precept, when a man neglects doing what is commanded; e. g. *to love God*, *our Neighbour*, *keep the Sabbath*, &c. both these have the nature of sin. We sin by omitting good duties, as well as by doing what is evil.

2. Sin in respect of its more mediate or *remote object*, may also be distinguish'd into sins against *God*, and sins against *Men*. 'Tis true, all sin *formally* is committed against God; hence that of *David*, Ps. 51. 4. *Against thee, thee only, have I sinned*. But yet *materially*, and more immediately, some sins are also committed against men, and offer injury to them as well as God. So that there is reason for this distinction, and 'tis grounded on Scripture, 1 Sam. 2. 25. *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who will plead for him?* Sins against *God* are such as are directly and immediately committed against the Majesty of *God*. Such are *Atheism*, *Idolatry*, *Blasphemy*,

my, Perjury, and Prophanation of the Sabbath. Sins *against men* are such as more immediately concern men; Injuries and Damages, whereby our Neighbour in his Dignity, Life, Chastity, Wealth, Good-name, or any other way is offended or hindred. In a word, sins against God, are sins relating to the first Table: sins against men respect the second Table.

3. Lastly, Actual sin may also be distinguish'd in regard of its *Adjuncts* into divers sorts: Sins committed and Sins contracted; Sins more or less hainous; Sins pardonable and unpardonable.

1. Into Sins *committed* and *contracted*. Sins *committed* are our own sins. Sins *contracted* are other mens sins made ours. We read in Scripture not only of our own, but ^{our} other mens sins. *Be not partakers*, said Paul to Timothy, *of other mens sins*, 1 Tim. 5. 22. A person may partake of another man's sin divers ways. Among other these following; either by giving a bad example, by consenting to them, taking pleasure in them, or by neglecting to reprove or hinder them what lies in his power. 'Tis to be feared, we have all of us the guilt of more sins than our own to answer for upon this account.

2. Actual sins are *more or less heinous*. All Transgressions are not equal, as the *Stoicks* taught; but some sins in themselves, and by reason of several Aggravations, are more heinous than others. Sins against knowledge are more heinous than sins of ignorance; Sins of wilfulness than sins of weakness; Sins of presumption than sins of infirmity. And so I might instance
in

in other kinds, according as the nature of the Aggravation is. For Sins may be aggravated from divers circumstances; the person sinning, the persons offended, the matter of the offence, the place where, the time when, the manner how, the end why, and other circumstances that have a tendency to aggravate sin. The *person offending*; sin may take its Aggravation hence. If he be a person of riper years, greater experience, more eminent for profession, gifts, or place, &c. the same sin in him is greater than in others. And so I might instance in other particulars, and thereby make it evident, that some sins are more heinous than others.

3. Lastly, Actual sins are either *pardonable* or *unpardonable*. *Pardonable sins*, for the most part, are all sorts of sins. These the Papists divide into *mortal* and *venial*; those that deserve Death and Damnation, and those that are of a lighter nature, and don't forfeit God's love and favour. We deny this distinction, and say, that all sin in its own nature is *mortal*; the least is threatned with no less than *death*, Rom. 6. 23. Though the most sins that men commit, may be pardoned by God; yet there is no sin, no not the least, but in its own nature deserves death. Which therefore should make us carefull to abstain from the least sin. But to pass from these to *unpardonable sins*, which will never be pardoned. Of this kind is final impenitence; a sin common to all the Reprobate, and will never be forgiven. There is no pardon of any sins after this life; there remains no more sacrifice for sin. If sinners neglect their day of grace now, and die impenitent,

penitent, they are lost for ever; their final impenitence will never be forgiven.

We refer also to *unpardonable sins*, and that especially, *the sin against the Holy Ghost*, called by our Saviour, *Blasphemy against the Holy Ghost*, Mat. 12. 31. By the Apostle John, *a sin unto death*, 1 Joh. 5. 16. (not so much because it deserves death, which is common to all sin; but because 'twill certainly bring death to all that commit it.) And 'tis called by St. Paul, *a sinning wilfully after we have received the knowledge of the truth*, and *a doing despite to the Spirit of Grace*, Heb. 10. 26, 29. So that this sin includes in it many ingredients. 'Tis a wilfull presumptuous sinning against knowledge; 'tis attended with malice and spight against God; and also with judicial hardness of heart and final impenitence. And hence ariseth the unpardonableness of this sin. Not for want of Merit in Christ, not for want of Mercy in God. But by reason of such sinners final impenitence, and the just and righteous judgment of God. Our Saviour tells us, *it shall never be forgiven, neither in this world, nor in the world to come*, Mat. 12. 31, 32. i. e. as Mark interprets it, *it shall never be forgiven*.

Thus much for that first General, viz. to shew what is sin; more especially actual sin, its nature and kinds. I come,

2. To demonstrate the point, *that actual sin is the constant course of the unconverted*. Though they may not walk in all the paths, all the kinds of sin: yet in some respect or other, in some kind or other, they are always sinning, whilst they

they are acting; they are never out of the path of sin. This I shall demonstrate by Scripture and reason.

I. I shall demonstrate the Doctrine from Scripture, that sin is the course of the unconverted. This is plain and evident from my Text; which lays it down as the property and character of unconverted persons, *to walk in sin*, v. 1, 2. *And* *u*, &c. The Apostle speaks this, not only as the particular case of those *Ephesians*, but as the universal condition of unconverted men. They all live and walk in sin: this is their course and daily practice. *There is none of them righteous, none that doth good, no not one*; as the same Apostle tells us in another place, *Rom. 3. 10. to 18.* He there gives us a large description of natural men before their Conversion; and there you see what course they take, 'tis a course in sin. *They are all gone out of the way* (saith he) *there is none that doth good, no not one.*

I might demonstrate this truth by an Induction of particulars taken from all ages. If we take a view of all ages of the world, we shall find that sin hath been the constant practice of unconverted men. So 'twas in times of the old world, before the flood, *Gen. 6. 5.* And *God saw the wickedness of man's heart*, &c. 'Tis not said of this or that man, but of *Man* in general, namely of all the unconverted. (*God saw—that every imagination*, &c.) This denotes actual transgression; so that not only original, but actual transgression belongs to them, in their state of unregeneracy. And that not only for this or that time, whilst under perhaps some unusual

unusual temptation; but *alway*. Every *imagination of the thoughts of man's heart was only continually*, and this God saw. God's eye can not be deceived. Men may think they see, what they see not; and may not see what is before their eyes: but to speak after the manner of men, the eye of God cannot fail him. Hence then we have the testimony of God himself touching the old world, that the natural man whilst unconverted is an actual sinner. Sin was his course and daily practice, he is only evil and that continually. And as it was in the old world so also was it in the new world, after the flood before Christ's coming. In *David's* time, when God looked down from Heaven, then also he observed, that *there was none did good, no not one*. Ps. 14. 2, 3. *The Lord looked down, &c.* The Prophet is here speaking of unregenerate persons and there is not a person found among them that doth good, that abstains from sin, no not one. Sin hath been the course of the unregenerate from the beginning: and 'twill be the course to the end of the world. It was so in the *Apostle's* time, since Christ's coming. In *John's* time, the *whole world lay in wickedness*, 1 Joh. 19. And experience shews us, that the unconverted are no changlings: they are the same sort of persons that ever they were. Actual sinners they have been in time past, and so they will be to the end of the world. For the reason of this will still abide. But this leads to our next proof.

2. To demonstrate the truth by *reason*. Unconverted persons do walk in sin; or 'tis their daily constant course, because they are *dead in*

transgresses and sins. Perhaps you will say, that this is very strange, that dead men should walk; much more that their death in sin should be the cause of their walking in it. I shall briefly explain the thing to you. For you see 'tis the Apostle's own expression. *Eph. 2. 1, 2. Dead men are here said to walk.* 'Tis true, *walking* imports life; and therefore though the *Ephesians* were dead in sin, yet they were alive in sin too. This may look like a contradiction: but 'tis not; because 'tis not spoken in the same respect.

They were *dead in sin*, i. e. they were dead to God and all that is spiritually good. They were cut off from the life of God, and communion with him: and in this respect they were dead in sin. But yet they were *alive in sin* also; and hence they are said to walk in it. Now to open this, how they may be said to be alive in sin, you must know, that sin in its self, as before explain'd, is but a mere privation. *Actual* sin, is the privation of that rectitude, that should be in our actions. *Original*, is the privation of that rectitude that should be in our natures; or 'tis a privation of spiritual life. Now the Apostle is speaking *v. 1.* of *original sin*; upon the account of which they are said to be *dead*. Which original sin, though in it self, it be but a privation: yet 'tis a privation in a positive being, that hath natural life. For the Soul is alive, as 'tis a Soul. We have not by the fall lost our powers and natural activity, though we be deprived of the Image of God. 'Tis therefore dead, not *naturally*, but *spiritually*; only with respect to what is spiritually good. 'Tis not in this, as in the death

unusual temptation; but *alway*. Every *imagination of the thoughts of man's heart was only evil continually*, and this God saw. God's eye cannot be deceived. Men may think they see, what they see not; and may not see what is before their eyes: but to speak after the manner of men, the eye of God cannot fail him. Here then we have the testimony of God himself, touching the old world, that the natural man, whilst unconverted is an actual sinner. Sin is his course and daily practice, he is only evil and that continually. And as it was in the old world: so also was it in the new world, after the flood, before Christ's coming. In *David's* time, when God looked down from Heaven, then also he observed, that *there was none did good, no not one*, Ps. 14. 2, 3. *The Lord looked down, &c.* The *Prophet* is here speaking of unregenerate persons, and there is not a person found among them, that doth good, that abstains from sin, no not one. Sin hath been the course of the unregenerate from the beginning: and 'twill be their course to the end of the world. It was so in the *Apostle's* time, since Christ's coming. In *John's* time, the *whole world lay in wickedness*, 1 Joh. 5. 19. And experience shews us, that the unconverted are no changlings: they are the same sort of persons that ever they were. Actual sinners they have been in time past, and so they will be to the end of the world. For the reason of it will still abide. But this leads to our next proof.

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trespasses and sins. Perhaps you will say, that 'tis very strange, that dead men should walk; much more that their death in sin should be the cause of their walking in it. I shall briefly explain the thing to you. For you see 'tis the Apostle's own expression. *Eph. 2. 1, 2. Dead men* are here said to *walk*. 'Tis true, *walking* imports life; and therefore though the *Ephesians* were *dead* in sin, yet they were *alive* in sin too. This may look like a contradiction: but 'tis not; because 'tis not spoken in the same respect.

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death of the body; that there is no life remaining: but here is life remaining in unregenerate Souls, only 'tis not *spiritual life*. Thus then the mystery of *dead mens walking* in the Apostle's sense, comes to be explained. Though they are dead in sin, in respect of God, and all that is spiritually good: yet they are alive, in respect of the natural activity of the Soul, which being deprived of God's image; hence they come to walk in sin. The Soul being an active principle which must operate some way or other; and being cut off from the life of God, and being destitute of a principle of grace, so that it can't act aright toward God, and the things of God, till it be renewed by the Spirit of Grace; hence it must necessarily act toward sin.

So then, the reason, why sin is the course of unconverted persons, or why they are continually conversant in sin, is because they are deprived of spiritual life, are dead in respect of all that is spiritually good; and therefore if they act, they must act in sin. This suits with their corrupt nature; and flows from them, as the stream from the fountain; or the effect from the cause. Original sin is, and will be the cause of actual; where-ever it remains unsubdued in the Soul. But in all the unregenerate it is unsubdued; it reigns in them, and hath dominion over them: and therefore it continually inclines and impells to actual sin. So that the unregenerate, whilst they are acting, are always sinning. *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* 'Tis our Saviour's assertion, *Mat. 7. 18.* As is the tree, so will be the fruit. A graceless sinner cannot
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put forth gracious acts. One spiritually dead can't rightly perform spiritual duties: if he could he were not spiritually dead. So much for the proof of the Doctrine from Scripture and Reason. Proceed we,

Appl. 3. To make some improvement. *Is sin the course of the unconverted?* This may instruct us in these following particulars.

1. Hence learn, *what to judge of the best actions of unregenerate persons.* If sin be their course, and they be never out of the path of sin; why, then they sin in all that they do. Not one or two; but all their actions, the best of them are sinfull. As 'tis the property of a regenerate man, (*ὁ πνεῦμα ἀναστειν*) *he doth not commit sin*, Joh. 3. 9. the meaning is, he doth not make sin his trade, his business: so this is the property of an unregenerate man, that sin is his trade, his course and practice. Yea he cannot perform a spiritual good action; *he cannot please God.* The Scripture is very expresse in this, *Rom. 8. 8.* *They that are in the flesh, (i. e. in their unregeneracy) they cannot please God.* True Gospel acceptable obedience, is that which is offer'd to God the Father, through Christ's Mediation, by the help of God's Spirit. And therefore the unregenerate cannot perform Evangelical obedience, pleasing to God; because they have no interest in Christ's Mediation; they have no Christ to intercede for them, no holy Spirit to aid and assist them. Hence then it appears, that an unregenerate person, cannot perform Evangelical obedience, pleasing to God; much less can he perform legal obedience, that shall
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fully please him. For God out of Christ will accept of no works but what are perfect, but what will answer the strict rules of his righteous law. But alas! the best works, even of the regenerate, when tried by the touch-stone of God's holy law, and considered abstractly from Christ's Mediation, are in God's sight, but *as filthy rags*, as the *Prophet* styles them, *Is. 64. 6.* much more therefore the best works of unregenerate persons. 'Tis true, an unregenerate man, may do many works, *materially* good. He may pray and read, and attend God's ordinances; he may be just and charitable, and may abound in other good works, which God hath commanded. Yet let me add, (which is sad to consider) those very works, though good in themselves, do by *accident* become their sins. Because they come not from a good principle, an upright heart, *purified by faith*, *Act. 15. 9.* Because they are not offer'd to God in a right manner, namely on that golden Altar, the Lord Christ, which sanctifies the gift, and by whom alone, our obedience is rendred acceptable unto God. And because not done to a right end, the glory of God. An unregenerate man comes short in his obedience in all these respects: *his very mind and conscience is defiled*, *Tit. 1. 15.* and self is the center of all his actions. So that his best works, though many of them materially good, and commanded by God; yet by accident they become his sin. He spoils his obedience in the doing of it. Which ought to be matter of sorrowfull resentment to all that remain in an unconverted state.

2. Learn also that unconverted persons *lead a base life*. They lead a sinfull, and therefore a base, filthy life. For what is sin, but the very *filthiness of flesh and spirit*, 1 Cor. 7. 1. What dirt and filth is to the garment, that is sin to the Souls of men. So much sin as we have about us, so much nastiness. For this is the nature and property of sin, to defile the subject, wherein it is. There are two things especially in sin; a *Reatus* and *Macula*. There is a *Reatus*, an obliging guilt, that binds the Soul over to wrath and punishment. And there is a *Macula*, a corrupting spot, a filth and stain that it leaves in the Soul. Where-ever therefore sin is, it defiles and pollutes. Hence sin and sinners are compared in Scripture to filthy things. Sin is compared to *filthy garments*, Zech. 3. 4. *To putrifying sores*, If. 1. 6. And sinners are compared to filthy creatures; to *dogs, swine, serpents, vipers* and *rotten Sepulchres*, 2 Pet. 2. 22. Mat. 23. 27, 33. All which discover the vile abominable nature of sin. 'Tis called in Scripture the *abominable thing*: and there is nothing so odious in the sight of God as sin is. The most filthy creatures; yea Toads and Vipers are not more abominable in our sight, than sin is to the blessed God. He cannot but hate it, because 'tis a contradiction to his holy nature. And it makes us loathsome in God's sight. The Holy Ghost stiles sinners filthy creatures, Ps. 14. 3. where speaking of sinners, saith he, *they are altogether become filthy*. Those therefore that continually live in sin, they lead a base filthy life. Yet this is the case of all the unconverted: which consideration, one would think, should

should be enough to make them leave it.

3. Lastly, Learn also from our Doctrine that unconverted persons *have a dangerous path*. They walk in the paths of sin and death. These two go coupled together: for death is the fruit and *wages of sin*, Rom. 6. 23. As in sin there is a *Macula*, so also a *Reatus*; it doth not only defile the Soul, but binds it over to eternal punishment. Unconverted persons that walk in sin, are just like persons, that are running blindfold to their own destruction. Hell and Damnation stand before them, and they take the way that leads to it. Poor miserable creatures! who can chuse but pity their case, that thinks on it? would it not, think you, pierce the heart of a considerate man, to see a company of poor wretches, drudging and toiling, and all to carry fuel for their own burning? Why *this, this* is the very employment of the unconverted. Whilst they go on in their course of sin, they are but adding fuel to the pile of *Tophet*, and *treasuring up wrath against the day of wrath*.

Oh! think of it sinners; you that are unconverted; 'tis your own case; apply it to your selves; and consider what a dangerous path you are in. You take the very road to Hell; the way that leads to eternal death: for sin leads down to the chambers of Death, to the flames of Hell.

Sermon Seventh.

E P H E S. II. 2.

According to the course of this World.

IN this Context, the Apostle is shewing man's Sinfulness by nature; and the various causes of a sinfull life. Man's Sinfulness by nature he sets forth v. 1. (*who were dead in sin.*) This is the state of all men by nature, they are *dead in sin*. Yea, that is not all, but they *walk in it*, v. 2. *wherein in time past ye walked.*

Sin is the course and daily practice of the unregenerate. Which sinfull course the Apostle amplifies in the following words from the causes of it; namely the *World*, the *Devil*, and the *Flesh*; the three grand enemies we engage against in our baptismal Vow.

1. From the *World*, as the exemplary cause, (*according to the course of this World*).

2. From the *Devil*, as the external efficient cause (*According to the Prince of the power of the Air, &c.*) And,

3. From the *Flesh* or corrupt nature, as the internal efficient cause. This he mentions, v. 3. at the beginning.

These three are the guides of the unconverted; by which they are influenc'd in their daily walk,

walk, their outward conversation, viz. the *World*, the *Devil*, and the *Flesh*. That which at present I am speaking to, is the first of these guides, namely *the world*. (*Wherein in time past ye walked, according to the course of this world.*)

There are two things, that call for Explication. What is meant by the *world*, and the *course* of it.

1. What is meant by the *World*. The word in Scripture hath a double acceptation: sometimes 'tis taken *properly*; at other times *improperly* and figuratively.

1. Sometimes 'tis taken *properly*; and so it signifies the whole frame of Heaven and Earth, with all its hosts. In this sense the word is used, *Joh. 1. 10. The World was made by him*, i. e. the elementary world; the whole fabrick of Heaven and Earth. So also the word is used *Heb. 11. 3.*

2. Sometimes 'tis taken *improperly and figuratively*. And so by a *Metonymy* it signifies the inhabitants of the world, Men and Women, even all Mankind. So the word is used, *Rom. 5. 12. by one man sin entred into the World*, i. e. into the inhabitants of the World; the World of Men. And this also is twofold.

1. The world of *true Believers*. These in Scripture are called *the World*, *2 Cor. 5. 19. 1 Joh.*

2. 2. Now this is not the sense of the word in my Text. True Believers; these walk not according to the course of this World.

2. The World of *the unregenerate*, whether Elect or non-Elect. In this sense the word is taken,

ken, *Joh. 15. 19. If ye were of the World, the World would love its own. So 1 Joh. 5. 19. The whole World lieth in wickedness, i. e. the World of the Unregenerate, the World of the Wicked.* Now this is the sence of the Apostle in my Text. So that by *World* here, is meant all carnal men, live they where they will; within the Pale or without the Pale of the visible Church; these meeting and agreeing, in the same corrupt principles, Ways, and Practices, are called in my Text by the name of the *World*.

2. What is meant by the *course of the World*. The word in the original is somewhat emphatical. *Κατὰ τὴν αἰῶνα τὸν νῦν ὄντα.* The word *αἰὼν* translated *World*, signifies *seculum*, an age or time in which men live, and imports in my Text these two things.

1. *The present time, wherein the Ephesians lived.* And so the meaning of the Text is this; *they walked according to the course of this World, i. e. according to the times wherein they lived. They were men of the times.*

2. *That custom, that manner of life, that the World or the generality of carnal men took.* In this sence the word is used, *Rom. 12. 2. Be not conformed to this World.* 'Tis the same word which in my Text is translated *Course*, and it signifies there, the customs of the World, the shapes of the World. *Μὴ οὐκ ἀναμειγνύσθε, βε not conformed, i. e. be not fashioned; be not cast into the figure, fashion, or mould of the World. There is a fashion, a mould, that the World is cast into. And every age almost casts the World*
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into new moulds. And carnal men conform themselves to it. So that the meaning of the Apostle seems to be this, That these *Ephesians*, whilst unregenerate, walked according to the custom of the World; they did as the most of the World did. As for their *judgments*, they were ruled by the same principles, that the World was ruled by; they judged as the World did; cryed up what the World magnified; and condemned what the World censured. And then as for their *lives*, these also they framed to the same pattern; they conformed to the sinfull customs of the World; and lived in the Sins that the World lived in. As the dead Fish swims with the Stream: so these *Ephesians* before Conversion, being dead in Sin, were carried away with the Stream, the Course, the Tide of the World, both as to their principles, and as to their practice. They *walked according to the course of this World*. From the words I infer this Doctrine:

D. *The course and custom of the carnal World, doth guide and govern unregenerate men.* Thus 'twas with the *Ephesians* in their Unregeneracy: and so 'tis with the unregenerate still. They walk according to the course of this World; they are guided by it. 'Tis true, the fashion of the world is changed from what it was in the *Apostle's time*; yea, there is scarce an age passeth, but the World puts on new dresses; but let the *World* alter never so much, yet still it will be the *World*, and the unregenerate will conform to it. The unregenerate *Ephesians* lived according to the age that then was: and the unregenerate live
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according to its age now. As the *World* alters, and puts on new dresſes; ſo the unconverted change their cuſtoms, and conform to its modes: for they are guided by it. This truth might be demonſtrated from the whole current of Scripture, which plainly ſhews, that the unconverted have ſtill conformed to the cuſtom of the world in all ages of it, both as to their *Morals*, and as to their *Religion*.

Hath the World been vicious in their *Morals*; in their life and practice? ſo have they. Inſtances of this we have in the *Sodomites*, who generally complied with the debauch'd practices of that age, *Gen.* 20. 4. And in the old World, of which God ſaith, that *all fleſh had corrupted its way*, *Gen.* 6. 12. Again,

Has the World been idolatrous and ſuperſtitious in their *Religion*? why the Unregenerate have been ſo too. Inſtances of this we have in thoſe *Iſraelites* in *Jeroboam's* time, who worſhip'd the Calves that he had ſet up, *1 Kin.* 12. 30. And in *Daniel's* time, when the people generally fell down to the image, which *Nebuchadnezzar* the King had ſet up, *Dan.* 3. 7.

But not to inſiſt on other inſtances, I ſhall confine my ſelf to that of my Text; the *Gentile Ephesians* whiſt unconverted. They walked, ſaith the Text, *according to the courſe of this World*. Look what the World then was, ſuch were they; and that both in reſpect of their *Morals*, and *Religion*.

1. They were ſuch *for their Morals*. They walked in the ſame ſins, the ſame vices; as the world did. And therefore the Apoſtle gives

them this advice, *Eph. 4. 17, 19. That they walk not as other Gentiles walk, who being past feeling, gave themselves over to lasciviousness, to work all uncleanness with greediness.* The *Ephesians* did so before their Conversion: but now they must not walk as they did,

2. They were such *in respect of their Religion.* They walk'd according to the course of the world in this respect also. That Worship, that Idolatry which then was going, and cryed up by the men of the world; this also they were zealous for. Now how the *World* went at *Ephesus* in point of *Religion*, you may read at large, *Act. 19. 34, 35.* They were all worshippers of the *Goddeſs Diana*; and were zealous for this way of worship. They broke through with rage; *they ruſhed*, ſaith the Text, *v. 29. uno impetu, with one accord into the Theatre.* Thus the *World* went at *Ephesus*: and thus the *Ephesians* were carried with the Stream before their Conversion. They walked according to the course of the World, both as to their *Morals*, and as to their *Religion*.

Thus then you ſee, 'tis plain from Scripture, that the unregenerate, walk according to the course of this world. And the reason of it in one word is this, *viz. Because they are of the World*, whereas the regenerate are not. This distinction you have, *Joh. 17. 14.* where Christ speaking of his Disciples, ſaith, *I have given them thy word, and the World hath hated them, because they are not of the World.* Regenerate persons, they are not of the World; *i. e.* of that fry, of that gang, and sort of men, that
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are all guided by the same principles, and therefore they walk not according to its course. But as for the unregenerate, these are of the World, and therefore are carried with the Stream of it, as a drop of water is carried with the Sea. The World, as I may term it, is a *great Sea*; wherein all the unregenerate find themselves of like nature; and so agree in the same corrupt Lusts; and therefore every carnal unregenerate person may be accounted a *drop* of this Sea, he mingles with it; and which way the Sea goes, he goes with it; he goes according to the course of it. He finds the world suitable to his principles; and seeing a vast multitude of examples before him, (and examples you know have great influence,) hence he goes with the drove of Mankind. Being a sociable creature, and loving his pleasure; he does not love to go alone, or against the Stream: and therefore he follows the course of the World, and yields himself to its guidance and government. This briefly for the Doctrinal part.

APPLICATION.

This Doctrine may serve for *Instruction* and *Caution*.

First, For *Instruction* in these following particulars. *Doth the course and custom of this world guide and influence unregenerate men*; then hence learn.

1. That the unregenerate are likely to change their Religion with the times. As the world goes with respect to Religion; so they go with it, be-

cause they walk according to its course. Experience plainly confirms this. How frequent is it to see persons change their Religion, and like the weather-cock, turn about with the wind. When true Religion is in fashion; and when 'twill tend to promote their secular interest; then none so forward for it as they. But let a storm of persecution come, yea perhaps but some little discouragement from men in power; and their strictness is gone, they can then comply with the customs of the World, as well as others. Of this kind were the stony-ground hearers, *they received the word with joy for a time*: but when the Sun of persecution arose on them, with its burning heat, they were *straitway offended*, Mat. 13. 21. So the Samaritans of old will needs be Jews, when Alexander the Great, favours and helps them: but when bloody Antiochus rageth against them, (as in the time of the Maccabees) then they pretend to be none of the kin. And thus 'tis with other unregenerate persons, for the most part: they are not govern'd by a principle of Grace; but by the course of the world; and therefore they change as the world changeth, being influenced and guided by the course of it.

2. *That the unregenerate have a bad guide.* They are guided by the world that is full of sin, that *lyeth in wickedness*, as the Apostle tells us, 1 Job. 5. 19. and is called in Scripture an *evil World*, Gal. 1. 4. 'Tis an *evil World* upon many accounts: namely, as 'tis a *discouraging World*; the World's gang and faction, I mean carnal men, they do what they can to discourage the godly
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in the pure ways of God. Yea, though themselves love a form of Religion, yet they discourage the power of it. Again, 'tis *evil*, as 'tis a *deadning* world. Carnal men, they deaden the affections to what is spiritually good. Let a person keep company with the men of the world, and be familiar with them, he will soon grow cold as to matters of Religion, in their strictness and purity, and find a deadness left on his Spirit. Again, 'tis *evil*, as 'tis a *corrupting* world. It tends to corrupt us both in opinion and practice. The *opinions* that are commonly going in the world are such as these, that *a little Religion will serve the turn*; that *the Flesh is rather to be gratified than mortified*; that *Morality contains the whole of Christianity*. These are some of its corrupt opinions; whereby it tends to corrupt us in our *principles*: And not only so, but in our *practice* also. For 'tis a common thing; to see men that are conversant much in the world, the world of the unregenerate, to grow like them in their sinfull practices. If Swearing, or Drunkenness, and Debauchery be in fashion; and find countenance with the generality of carnal men; why they can swear, and be drunk, and be debauch'd as well as others. So that the world, may well be called an *evil world* upon many accounts, and therefore the unregenerate, who are influenced by it, have a bad guide. Learn,

3. *A distinguishing mark, between the regenerate and the unregenerate.* One is of the world, and walks according to the course of it; the other is not of this world, as our Saviour speaks, *Joh. 17. 14.* and therefore walks not according to its course.

course. Here then is a plain difference between the regenerate and unregenerate. More particularly, these differences may be found between them.

1. There is a difference in their *inward principles*. *The Spirit of the World, and the Spirit of God*; these are the principles, whereby they are acted. You will find this distinction, 1 Cor. 2. 12. *for we have not received the Spirit of the world, but the Spirit which is of God*. The Apostle is here speaking of regenerate persons (himself and others) and you see the Spirit, whereby they are acted, is not the Spirit of the world, which inclines persons to earthly things and corrupt practices. But 'tis the Spirit of God, which inclines the Soul Heaven-ward and God-ward. Thus you see, there is a difference in their inward principles: One is *earthly*, the other *heavenly*. The one is acted by the *Spirit of God*; the other is acted by the *Spirit of the World*.

2. There is a difference in their *aims and ends*. A regenerate person aims at God's Glory. The Apostle's advice, 1 Cor. 10. 31. is his practice. As *Mephibosheth* said to *David*, concerning dividing the estate between him and *Ziba*; *let him take all, forasmuch as my Lord is come again in peace*, 2 Sam. 19. 30. So a gracious Soul can be content to part with all, so God may be glorified. The Glory of God is his great aim; but 'tis not so with the unregenerate; their aim is self; how to compass their worldly conveniences, how to advance their secular interests, this is that which they aim at, they *mind* nothing but *earthly things*, Phil. 2. 19. Thus they differ in their aims and designs.

3. Last,

3. Lastly, There is also a difference in *their course and conversation*. The children of God, or regenerate persons, they *walk according to the rule of the word*, Gal. 6. 16. They *walk after the Spirit, and not after the Flesh*, Rom. 8. 1. But the men of the world, and the unregenerate, these walk, saith my Text, *according to the course of this world, and after the flesh*, as the Apostle speaks, Rom. 8. 5. *They that are of the flesh do mind the things of the flesh*.

2. This Doctrine may serve for Caution. Take heed of being guided by the *course of this world*. There is great reason for this advice: for if you follow the world's guidance, 'twill lead you down to everlasting destruction. The most go according to the course of this world: and what becomes of the most of men our Saviour has told you, Mat. 7. 13. If you do as the most do, you must be content to have your lot with the most. But the most go down to the chambers of death; there are but few that enter into Heaven, v. 14. and therefore take heed of the world's guidance. 'Tis the Apostle's advice, Rom. 12. 2. *Be not conformed to this world*. Do not conform to its customs and fashions, I mean those that are sinfull ones. I don't say, but there are many customs and practices in the world (namely in the world of unregenerate persons) that are good and commendable. Vertue and Decency are things lovely in a mere rational eye. All that at present I aim at, is to caution you against the sinfull courses of this world, whether they respect our *Morals or Religion*. I conceive the Apostle has reference to both in the words of my Text. All
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sinfull practices relating to our moral or civil *Conversation*, whether they be extravagancies in our apparel, deceit in our dealing, or viciousness in our life. Again, all sinfull practices relating to the worship and service of God, whether it be Idolatry, Superstition, or whatever is contrary to the word of God: all these must be left. In these respects we must not follow the course of the world, nor be conformed to it. And therefore, Sirs, take heed of it. And by way of motive, consider with me these following particulars. Consider,

1. *You are but strangers in this world*: and let this dis-swade you from conforming to its sinfull modes and customs. Unregenerate men, the World is their home. They desire to know no other place; though at last they will certainly be driven from it to the place of darkness. But those that are regenerate they are not at home, *they seek for a City whose builder is God*, Heb. 11. 9, 10. In this world they are but strangers. *David*, though a King, and therefore had much of the world at command, yet he owns himself to be but a *stranger*, Ps. 39. 12. The *Fathers* of old dwelt in Tents. For the most part they lived a wilderness life. This World is not our Country. And therefore 'tis very unbecoming Christians, (who all profess with those of old, Heb. 11. 13; 14. to be *strangers on earth, and to seek a Country*;) to conform to the course of this world. Consider,

2. *The commands of God are laid upon you*. God plainly forbids a Conformity unto the world. What more expresse, than that of the Apostle,
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but now mention'd, *Rom. 12. 2. Be not conformed to this world.* Regenerate persons, they are or should be the world's *Non-Conformists*. Non-Conformity to the World is allowed in Scripture, yea commanded; *be not conformed to this world.* So *2 Cor. 6. 17. Come out from among them, and be ye separate,* saith the Lord. We are positively enjoyned to separate from the world, to withdraw from all intimate Society with the wicked, to abstain from their sinfull customs and practices: and then for our encouragement, God doth promise *to be a Father to us*, v. 17, 18. of that Chapter. Consider,

3. Your past Baptism obligeth to it. In Baptism we were solemnly devoted unto God. We were baptized *into the name*, i. e. into the belief, authority, and service of each person, *Father, Son, and Holy Ghost*, *Mat. 28. 19.* We thereby professedly take God the Father, Son and Spirit, to be our God and Sovereign Lord; and accordingly profess to renounce all his and our Enemies, particularly, the *World*, the *Flesh*, and the *Devil*. If therefore we conform to the course of this world, as before explained; we act contrary to our *baptismal Vow*: and so are perjur'd in the sight of God. Think of it *Christians*: and let this motive and consideration sway with you, to make you take heed of conforming to the world, and walking according to the course of it.

Sermon Eighth.

E P H E S. II. 2.

---According to the Prince of the power
of the Air, &c.

THE *Apostle* in this Verse is describing *Satan* as a mighty Prince, having under him two sorts of Subjects; the powers of the air, and the men of this world. The former is intimated in that first sentence, (*according to the Prince of the power of the Air*) the latter in that second (*the Spirit that now worketh in the children of disobedience.*) Spirit in the Original is in the Genitive Case, and so it shews us that Prince is understood in this latter clause, as 'twas express in the former. And so the words hold forth unto us, the two parts of the Devil's Kingdom. He is the Prince of the power of the Air; and he is the Prince of the Children of Disobedience; and according to this Prince the *unregenerate* walk.

In speaking to this Text, I shall, first consider that Description of *Satan*, which the *Apostle* here sets before us: and then, secondly, shew how the *Ephesians* (and in them all other unconverted persons) may be said to walk according to *Satan*, called here by the name of a Prince.

1. I shall consider, *that description of Satan*, which the Apostle here gives. He sets him forth as a mighty Prince, having under him two sorts of Subjects; the Powers of the Air, and the Children of Men. *According to the Prince of the power of the Air, the Spirit, &c.* I begin with the first.

1. He is the Prince of the power of the Air. (*According to the Prince of the power of the Air.*) Two Explications are given of these words.

1. Some understand it of *that Principedom and Government which he hath in the Air*: particularly over those Elements and Meteors contained therein. These may be called the power of the Air, *δυναμις*, its force and strength; or *ἐξουσία* (as 'tis in my Text) because sometimes great effects are produced by them, and that by the providence and permission of God. Now of this power *Satan* is the *Prince*. He not only commands men, who have reason; but also irrational and inanimate creatures. The *powers of the Air*: the treasures thereof, its Fire, Water, Winds, Thunder, and all its Meteors; when God does not hinder him, they are all under his direction and command. Though it be a truth, that *Satan* of himself cannot make one spark of fire, or so much as one breath of wind or drop of water: yet if he be left at his own dispose, and God give leave, he can go to God's storehouse of Wind and Fire; he can go to God's Magazine of Thunder, Storms and Tempests; and can fetch out such stores of all these, and so enrage them, that no man shall be able to withstand their violence: in this sense therefore, the
Devil

Devil may be said to be the *Prince of the power of the Air*.

2. Others understand, (by the powers of the Air, in this place) *those Devils that are flitting up and down in the Air*, and are under the command of one chief Devil, who is their *Prince*. For we read in Scripture of the *Prince of Devils*, Mat. 12. 24. So then the meaning of the Phrase is this; he is the *Prince of the power of the Air*; i. e. of those Spirits that are in the Air; of all that body and company of Angels that are united into a Kingdom under him; and are the Spirits which do work *in the Children of Disobedience*. These in my Text are called by the Apostle, *the power of the Air*; and in other places, particularly, Eph. 6. 12. simply by the name of *powers*. *We wrestle not with flesh and blood, but against Principalities and Powers*. They are called *Powers* in the Plural number, to teach us that they be mighty and many. And they are called *Power* in the Singular number, as in my Text, to shew, that these many, are but as one Corporation or Army, united together in one head or *Prince*. And farther, they are called *power of the Air*; to note out the place of this Prince's Dominion. The denomination of Kingdoms is taken from their place. As we say the Kingdom of *France*, or the power of *France*, *England*, and the like, i. e. that Kingdom and Power which is in those places. So here, *the Prince of the power of the Air*, is the Prince of those Angels, that are united into one Power and Kingdom in the Air. By (*Air*) we are to understand the *sublunary* world, and especially the airy part of it; that

that space between Heaven and Earth; this is the place of the *Devil's Kingdom*.

Now this latter Interpretation, I take to be the chief intendment of the Apostle. And by (*power of the Air*) understand those inferiour *Devils*, that are in the Air, and have the rule of it, as far as God permits; and are all united in one *chief Devil*, that is their *Prince*. Yet I don't exclude the former sense; for both may be intended; for they are subordinate. From the words thus explained, we may observe these Doctrines.

1. *That Satan, when permitted by God, can raise Storms and Tempests in the Air.*

2. *That there is Order, Agreement, and Government among the Devils.* And,

3. *That the place of their Kingdom and Government is the Air.* The first Doctrine I draw from the first explication of the *power of the Air*: understanding thereby those Elements and Meteors contained therein; of which the Devil is said to be the *Prince*. The second I infer from that other Explication of the power of the Air; understanding thereby, those *Devils* that are sitting up and down in it. And the third from the explication of the word *Air*, which lies in common to both the other Interpretations. Of each briefly.

D. 1. *Satan, when permitted by God, can raise Storms and Tempests in the Air.* He is the *Prince of the power of the Air*; of its Hosts and Treasures. He hath power to use and command them at his pleasure; when God gives him leave. An instance of this we have in *Job, Chap. 1. 19.* *And behold there came a great wind, &c.* The Author

of this wind you shall find was *Satan*, v. 11, 12. So *Satan* went forth from the presence of the Lord. And being gone forth, he caused this wind which smote the four corners of the house, the chief strength thereof; and so it fell. A plain argument, that *Satan* can raise Tempests, when God gives him leave. He hath the Wind and the Stores thereof at his command: being *Prince* of them. Which also appears from those common reports we have from abroad. 'Tis reported of some in foreign Countries, that they trade with *Witches* for Winds. They buy Winds of the *Devil* to serve their occasions; and accordingly have them. A most abominable Merchandice. And yet God permits these things; and suffers the *Devil* to humour them in the matter; therein fulfilling what he spake by the Prophet *Is.* 66. 4. Seeing they are willingly deluded by him. 'Tis plain then from these instances, that *Satan* can command the powers of the air; can raise in it Storms and Tempests, Thunder and Lightning, when God gives him leave, as he sees fit. I shall make some little improvement of this Doctrine.

Ap. *Can Satan raise Storms and Tempests in the Air?* Learn,

1. That the *Devil* has not lost his strength, though he hath his holiness. The *Devil* at first was made in God's image as well as man. He was holy and pure as the blessed Angels that are in Heaven. But sinning against God, he is now become an *unclean Spirit*, as the Scripture stiles him. But though the *Devil* has lost his Holiness; yet he hath not lost his strength. He hath
still

still the natural power of a Spirit; and can exert it, as there is occasion, when God permits. Hence you find that evil Spirits are still called by the name of *Powers*, Eph. 6. 12. They are not only said to be powerfull, but *Powers* in the abstract; to denote to us the greatness of their strength. Such is their strength notwithstanding the fall, that if God give them leave, no creatures in the sublunary world can stand before them. And though they cannot of themselves, without God's leave, raise so much wind as will wave a Feather: yet with God's permission they can raise such Storms and Tempests in the Air, as to move Mountains, and raze the foundations of the strongest buildings. Learn,

2. That the Devil, considered in himself, *can do the world much mischief*. He is Prince of the power of the Air; and so is able to raise Storms and Tempests, thereby to do much mischief both by Sea and Land. How oft shall we hear of Ships cast away by terrible Storms after a wonderfull manner; and Houses and Trees, with things of like nature, thrown down by the like means? Now 'tis very probable, that the hand of the Devil is in all this. As he was the cause of that terrible Tempest, that threw down *Job's* House, and destroyed his Children: so also 'tis probable, that the Devil hath a hand in other destructions of like nature. This shews, that the Devil considered in himself, hath power to do much mischief to the world. But blessed be God he is restrained: and hence 'tis, that instances of this nature are not more frequent. Therefore,

3. Lastly, Bless God *that Satan is under restraint*. Though he is the Prince of the power of the Air, yet he is a limited Prince, and under restraint. He can do nothing without God's leave. Were it not for this, there is none of us should be quiet in our dwellings. He would soon smite the corners of our houses, as he did *Job's*; and make them to tumble about our ears. And let this suffice for that first Doctrine. I proceed to the second,

D. 2. *That there is Order, Union, and Government among the Devils*. I gather this Doctrine from that second explication of *the power of the Air*; understanding thereby those *Devils* that are in it, whereof *Satan* is said to be their Prince. *According to the Prince, &c.* The term *Prince* is relative, and refers to Subjects. Now where there are Subjects, united together under one Prince; there must needs be Order and Government. But thus 'tis with the fallen Angels; they are all united, as one Corporation, as one body politick, in one common head, called in my Text, *the Prince of the power of the Air*.

I shall not be so curious, as to make enquiry touching the several distinct orders, whereby the *Devils* are distinguished from each other, and are one subordinate unto another. As among men, there are *Princes, Dukes, Earls, Lords, &c.* under a *King* or *Emperour*: So some think that the Apostle by those several names and titles he makes use of, *Eph. 6. 12.* intended to set forth the distinct orders, whereby the *Devils* are subordinate one to another; making the *Devil*, mentioned, *v. 11.* to be the Head or *Monarch*; and those

those mentioned, *v. 12.* to be so many *inferiour Orders*. I shall not at present take up with this notion, as being grounded on a weak foundation. For 'tis plain and evident, that some of those branches, cannot be meant of *distinct orders of Devils*, but of all promiscuously; particularly that of *spiritual wickedness*; which is not proper to this or that sort, to be Spirits or wicked, but is common unto all. Leaving therefore these uncertain Conjectures, I shall only take up with what is more certain, *viz.* in the general, *that there is Order and Government among the Devils*. So much seems to be implied in my Text; so much the Heathen and others have acknowledged; and so much the Scripture in many places does plainly evince.

1. So much seems to be implied in my Text, as but now demonstrated from the term *Prince*; which plainly denotes a *subordination* among the *Devils*. By the power of the Air, as before explained, are meant *Devils*, who are called in Scripture, *Principalities and Powers*, ἐξουσίαι, the same word that is used in the Text. And by ἀρχὴν, their *Prince*, the Apostle means (as I humbly conceive) the *great Devil*, that great Serpent, that tempted *Eve*. He calls all the rest in the Singular Number, by the name of *power*; because they all agree together in one, for mischief. And are as one Army, one Kingdom, whereof he is the general, the ἀρχὴν, the *Prince*, So that my Text implies Government among them.

2. So much the *Heathen* and others have acknowledged. *Trismegistus* speaks of it, as I find

quoted by a learned Divine. He speaks of evil and good Spirits. And of evil Spirits, he saith, there is one *chief Devil*. And it was a Tradition among the *Jews*, that there was a *Prince of the Devils*. And therefore going about to undervalue Christ's Miracles; he casts out Devils (say they) through *Beelzebub the Prince of the Devils*, Mat. 12. 24. And there are Testimonies, that those who were Magical among the *Heathen*, when they could not raise a Spirit, they would call upon that *chief Devil*, whom they durst not name, that he would send one to them. So that this Doctrine hath not been unknown to the Pagan world; neither to the *Jews* in the old Testament.

3. Lastly, the *New Testament* also doth confirm this point. Not only my Text, but many other places of Scripture. We read there of the *Devil and his Angels*, Mat. 25. 41. plainly denoting, that there is one *Devil* superiour to the rest. It also speaks of the *Prince of Devils*, Mat. 12. 24. Which plainly shews, that 'twas a Tradition among the *Jews*, and not only so, but allowed by Christ, that there was a *Beelzebub, a Prince of the Devils*. And in the same place, v. 25. it being an objection rais'd against Christ, that he cast out Devils by the *Prince of Devils*; our Saviour answereth, that every *Kingdom divided against it self cannot stand*. If *Satan* cast out *Satan*, he is divided against himself; how then shall his *Kingdom* stand. Here Christ compares the *Devil and his Angels* unto a *Kingdom*. And he compares them to a *Kingdom* for this, that as in a *Kingdom*, there is a power superiour
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our and subordinate; so there is among them. And if you mark it, our Saviour denies not, but that the greater *Devil* could have commanded the lesser out, for he is the *Prince of Devils*. He denies not this: only confutes them another way. Saith he, 'tis impossible he should be so foolish so to do: for then he must divide his Kingdom against it self.

From all which places it plainly appears, that there is a subordination; *some Order and Government among the Devils*. Which Government seems to be *Monarchical*; for here is a *Prince*, one chief Devil, over the rest, stiled in my Text, *the power of the Air*.

2. Now if you ask, how came one to be *Monarch* of the rest?

R. As I humbly conceive, 'tis partly because *he was the first that drew the rest into Faction*, when they sinned against God; hence we read of the *Devil and his Angels*, Mat. 25. 41. denoting to us, one *chief Devil* above all the rest, who are called *his Angels*, as 'tis probably conceived; because he, as the head of the Faction, drew multitudes of others into his party, who sinned with him. And partly *by their own voluntary Subjection*, being willing to unite in one head, in order to promote one common end, namely the opposing of Christ's Kingdom, and upholding their own.

A P P L I C A T I O N.

All the improvement I shall make of this point, shall be only this; to promote *Union and Concord*

among Christians. The people of God, of all other, ought to unite; because they are members of one mystical body, whereof Christ is the head. What, though they differ in some opinions and practices, that do not touch the Essence of Religion; yet they ought to unite together, to promote and carry on the great common end, namely, the *advancement of Christ's Kingdom.* And therefore 'tis matter of Lamentation, that there are such Schisms and Contentions among us. By *Schisms*, I mean not Separation from the Communion of this or that Church, for persons may be *schismatical*, that make no Separation, as the Apostle sheweth, 1 Cor. 11. 18, 20. where he tells us, *there were Schisms among them, though they met in one place.* By *Schisms* therefore at this time, I don't mean Separation from the *National Church*: but those unchristian Contentions, and uncharitable Alienations of Affection among Brethren, professing the same faith, and agreeing in fundamentals, only differing in some circumstantial. There is much of this Schism now going in the world. And therefore to remove those Animosities and Contentions that are amongst us; that uncharitable Alienation of Affection among Brethren; let me take an argument from my present Doctrine, yea, from the Union among the *Devils* themselves. 'Tis enough to shame us, that the *Devil* in some sense, may be proposed as a pattern to Christians. I shall endeavour to shew you the force of the argument, and to make it out. The *Devils*, you hear, have Order, Government, and Union among them. To what end? why, 'tis to uphold

uphold the business of their Kingdom; and to oppose the interest of Christ and the Gospel. They are all united in this common end; to which they make lower ends to bow, and lesser contentions to give way. Though they are contentious and quarrelsome enough in their own natures; yet they all agree in this, to oppose the interest of Christ's Kingdom.

Now shall the *Devils, my Brethren*, agree together in one common end, to oppose Christ's Kingdom: and shall not Christians, the members of Christ, agree together for the advancing of it? Is there Union in Hell, under one Prince, even Satan? And shall there not be union among the Saints, to carry on the business of Christ's Kingdom, in a joint promoting a Reformation of Manners, under one head, even Christ? Do the Devils lay by their private contentions, and their lower ends, for the advancement of that, which is publick and general: and should it not be so among Christians? If it is not: the Devils themselves will rise up in judgment to our condemnation, if not of our Persons, yet at least of our Politicks. For in this respect they shew themselves *wiser* (as well as the Children of this World, as the expression is *Luk. 16. 8.*) *than the children of light*. Certainly, if duly considered, 'tis enough to shame us out of that contentious and impolitick Spirit, that there is among us: among persons professing the same Religion, but yet differing in some circumstantials. A Spirit that tends to the scandal of the Gospel, to the weakning of Christ's Kingdom, and to the crumbling our selves almost to nothing. But to pass this:

this: I proceed in the next place to the third Doctrine; namely this,

D. 3. *That the place of the Devil's Kingdom and Government is the Air.* I gather this, from the explication of the word *Air*; taking it in general for the sublunary world, more especially, the airy part of it. The denomination of Kingdoms is taken from the place. The Kingdom of *England*, the Kingdom of *France*; it denotes that Government that is in those places. So here, the Prince of the power of the *Air*, is the Prince of those Angels that are united into one Power and Kingdom in the *Air*: this being the chief place of their Kingdom.

Obj. But here's an objection. Do we not read that the Devils or fallen Angels are cast down to Hell; and are kept there in chains of darkness. *God spared not the Angels* (saith the Apostle, 2 Pet. 2. 4) *that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment.* So Jude Ep. v. 6. *The Angels which kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the great day.* How then do they hold a Kingdom in the *Air*?

R. I confess, 'tis matter of very great dispute, whether the ordinary place of the Devils be *Hell*, called also in Scripture the *bottomless pit*: or else the *Air*. The Scripture seems to speak both ways. Those fore-quoted places seem to intimate, that the ordinary place of their abode is *Hell*: and yet there are others that seem to intimate, that 'tis in the *Air*, as my Text and other

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other places. That which at present I have taken to defend, is this latter opinion; that the place of the *Devil's Kingdom* is the *Air*.

I don't deny, but that they are all judged to Hell; and in this respect are cast down into it. And so the Learned Mr. *Mede* (in his *Diatribes*) understands that of the Apostle *Peter*; (*he hath cast them down to Hell*) that Phrase (saith he) doth not necessarily signify a present throwing them down to Hell: but a judging of them to Hell. As we say of a Judge, when he condemns a man to be hang'd, that he has hang'd the man; or that the man is a dead man; though the man be not hang'd or put to death a long time after. So God judg'd them to Hell, and imprest upon their Consciences an everlasting Sentence of Condemnation; which chain of Guilt and Condemnation, they always carry about with them, wheresoever they be. In this sense therefore they may be cast into Hell; notwithstanding their Kingdom and ordinary residence be in the *Air*, as my Text intimates.

But farther, that they are not yet cast into Hell, and as yet confined to that place of torment, whereinto they shall be cast at last for ever to endure the wrath of God; seems plain from other Scriptures, besides that of my Text. We read in *Job* of the *Devil's compassing the earth to and fro*, chap. 1. 7. The Earth is *Satan's walk* and compass; wherein he seeks to do mischief. A plain argument, that he is not as yet fully confin'd to the Prison of Hell, and his place of torment. Which also seems plain from that of the *Evangelist*, Mat. 8. 29. (*Art thou come to torment*
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ment us before our time?') Being under some fears; that Christ was about to send them to Hell, to the bottomless Pit, they expostulate with him; (*Art thou come, &c.*) as having their eye on the day of judgment. They knew not indeed when the day of judgment should be: but they knew it was not yet. And therefore they adjure Christ, as St. Mark records it, *Mar. 5. 7. I adjure thee by God, &c.* (*i. e.* by the righteousness and faithfulness of God; who in his sentencing us to Condemnation, has given us time till the day of judgment) *that thou torment us not.* They knew Christ to be the Son of God, and they knew not but as such he might shew his prerogative; and send them to Hell, and their place of torment before the day of judgment came. Which therefore makes them to expostulate the case; as in the former Scripture. Yea and to beg him that he would not do it, as you find it recorded, *Luk. 8. 30, 31. And they besought him, that he would not command them to go out into the deep* (*εἰς τὴν ἀβυσσόν*) *into the Abyssus and bottomless pit, as that word is translated, Rev. 20. 3. into Hell, the final place of their residence and torment; which as yet they had not entred into: and therefore they beseech Christ, that he would not command them there.*

From all these places it seems plain, that the Devil is not as yet confined to his place of torment, to the Prison of Hell: but hath liberty to rove and range in the Air; and to work in the children of disobedience. This is his Ministry; this is his work. Now this being the Devil's work: he must of necessity be in the Air: for if he

he were in *Hell*, he could not work in men at such a distance. That maxim in *Philosophy* holds true here; *Nil agit in distans*. We conclude then, that the *Devil* and his *Angels*, are not as yet fully confined to the Prison of *Hell*: but have a Kingdom and Government in the Air.

And here for the fuller explication of this point, I shall speak a little to two questions.

1. Whether the Air, be the only place of the Devil's residence? And,

2. Whether the separate Souls of wicked men, are also in the Air, seeing they are supposed, to be in company with the Devils.

Q. 1. *Whether the Air be the only place of the Devil's residence?*

R. I conceive not; but that sometimes they are in *Hell*, or in the bottomless Pit; and sometimes in the Air; as God is pleased either to restrain and shut them up, or else to give them liberty, and let them loose. And therefore both places of Scripture may stand, and have their proper meaning: those that speak of the fallen *Angels being cast down into Hell*, 2 Pet. 2. Jude, v. 6. And those that speak of the Devil's being the Prince of the Air, and walking up and down in it. Though God cast the fallen *Angels* down to *Hell* for their first Apostacy, to be reserved in chains to the great judgment: yet they seem to have a liberty granted, to rove up and down in this sublunary world, and not always to be confined to the deep. This is plain from the *Evangelist Luke*, ch. 8. 30. where the Devils beg Christ not to send them into the deep, i. e. into *Hell*, or the bottomless Pit; into which sometimes they are

are sent. An instance whereof we have, *Rev.* 20. 1, 2, 3. 'Tis said there, *that Satan was sealed up in the bottomless pit for a thousand years*: because God, during the time of that 1000 years, would not have the Saints tormented: and afterwards he is let loose again; till at last he is cast into that Lake, where he is chained down for ever.

Q. 2. Whether the separate Souls of wicked men are also in the Air, seeing they are supposed to be in company with Devils?

R. I conceive not; but that they are forthwith sent to Hell; being conveyed thither by infernal Spirits, so soon as they take their leave of the body. Though the Devils have liberty to range in the Air: yet some, no doubt, are always in Hell; as the constant companions of the separate Souls of ungodly men. Which separate Souls have not that liberty to wander in the Air, as the Devils have: because there is no ministry committed unto them. The Devils in some sense, by God's permission, have some ministry committed unto them, namely to tempt and deceive men; *to work in the Children of disobedience*, as 'tis in the Text. Hence the Devils, are still going on in a course of Sin; and shall answer for those sins they are now committing, in tempting and impelling men to sin. But now 'tis not so with the separate Souls of wicked men. As they have no ministry, no work assigned them, to be done in the Air; and therefore have not liberty to go thither from Hell: so neither are they guilty of such sins, for which they shall be brought to account at judgment. Although they commit sin in Hell, (as their hating God, and
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the like;) yet I don't see they will be called to account for any sins committed there before the day of judgment. And the Apostle seems plain for it, 2 Cor. 6. 10. Whence we may learn, that wicked men at the day of judgment, will only be judged, according to what *they have done in the body*. And therefore, though they sin in Hell, yet not *de merito*: they shall not answer, for that done in Hell. So that you see, the case of Devils and separate Souls is far different. There is some reason, why the Devils sometimes should be let loose, and should be in the Air, for otherwise they can't fulfill their ministry; they can't work upon men at a distance. But there is no such reason (unless in cases extraordinary) that the separate Souls of wicked men should be let loose from the Prison of Hell; because they have no ministry to attend; there is no work appointed or permitted them to do, in or upon others, after this life. And therefore, I conclude, that though the Devils are generally in the Air; yet not so the Souls of wicked men; these are confined only to Hell, as their constant Prison. And hence you shall find, that the Scripture never speaks otherwise of them. It speaks indeed with respect to *Devils*, as though these were in both places; sometimes in Hell, and sometimes in the Air, as 2 Pet. 2. 4. and in my Text. But as for the Souls of wicked men, it mentions no other than the place of Hell for their ordinary abode. Hence we read in the Parable of *Dives*, that no sooner he died, but presently his Soul was *carried to Hell*, Luk. 16. 23. As the Souls of good men are not im-

ployed

ployed in any ministry (unless it be in extraordinary cases) with reference to persons in this life; and therefore always abide in Heaven, when once they are received up into it: so the Souls of the wicked, have also no ministry assigned them after this life; but when once they are cast into Hell, there they abide, being reserv'd as in a *Prison*, as the Apostle speaks, 1 *Pet.* 3. 19. And let this suffice for the Doctrinal part.

Appl. All the use I shall make of this point shall be in one word. Learn hence, *that the Devils are our near Neighbours.* Is the place and seat of the Devil's Kingdom in the Air, then this shews us, that the Devils are not far from us; they are our near Neighbours. They are in the Air; and they move therein to and fro, compassing the earth, and seeking to do mischief, as you read, *Job* 1. 7.

Which therefore should make, even good men to be vigilant and watchfull. This improvement the Apostle makes of it, 1 *Pet.* 5. 8. *Be sober, be vigilant, because your adversary the Devil, &c.* Assure your selves, my beloved Brethren, where-ever you are the *Devil* is near you. There is no place secure from his presence. The Air, the Earth, this sublunary world is full of Devils. When you are in your Shops and about your business, the *Devil* is there, to fill your hearts with Lying and Deceit, as he did the heart of *Ananias*. When you are in your Closets and have shut to the door; you do not shut the Devil out: he is there to distract and disturb you. And when you are in the house of God, ministering before the Lord, there *Satan* stands ready

ready at your right hand to resist you, Zach. 3. 1. So Job 1. 6. And therefore we had need be watchfull and cautious: because the Devil is always near us.

And this, one would think, should strike terror on wicked men; especially those, who make no scruple to curse and swear, and to imprecate the judgments of God on themselves, yea sometimes to call on the Devil to take them. Poor foolish Souls! Did they know how near the Devil is to them, and how ready he is to execute their wishes, did God give him leave, they would soon be ashamed and afraid of such expressions.

Sermon Ninth.

E P H E S. II. 2.

---According to the Prince, &c. the Spirit that now worketh in the Children of Disobedience.

IN handling these words, I proposed to do these two things.

1. To consider that description of Satan, which the Apostle here gives. And,

2. To shew how the *Ephesians*, and in them all other the unconverted, are said to walk according to Satan.

1. To consider *that description of Satan which the Apostle here gives.* He sets him forth,

1. As Prince of the power of the Air.

2. As Prince of the Spirit that worketh in the Children of disobedience.

1. *As Prince of the power of the Air.* (According to the Prince of the power of the Air.) This has been considered. I therefore come now to the other branch of Satan's description, who is set forth,

2. *As Prince of the Spirit, that worketh in the Children of disobedience.* For so the words in the Original run; Κατὰ τὴν ἀρχὴν τοῦ πνεύματος τῆς ἀπειθείας, ὁ κύριος, &c. i. e. according to the Prince of

of the power of the Air, *the Prince of the Spirit, that now worketh, &c.* Here (*Spirit*) being put in the Genitive Case, shews us, that Prince must be understood in this latter clause.

By way of explication, I shall,

1. Enquire, what is meant by *Spirit* in this place, that is said to work.

2. Shew, what is intended by the term (*worketh.*) And,

3. Who be the Persons, that are meant here by *the Children of disobedience.*

1. I shall enquire, *what is meant by the Spirit in this place, that is said to work.* The difficulty of opening this Phrase, lies in this; because in the Greek 'tis the Genitive Case. According to our Translation, the sense and meaning seems plain and obvious. For here *Spirit* is put without the sign of the Genitive Case, as though 'twere the Accusative; and so put in Apposition to *ΑΡΧΗΤΗ*, as answering it. And so the sense stands thus; *wherein, in time past ye walked, according to the Prince of the power of the Air: and if you would know what that Prince is; he is, saith the Apostle, the Spirit that now worketh in the Children of disobedience.* Now 'tis true, that this liberty of changing the case may be sometimes taken; and the sense here will be much the same, if it be used in this place. But 'tis not usual, unless there be a necessity for it: which at present I see not. And therefore I shall endeavour to explain the words, as they are in the Original, reading them thus; *According to the Prince of the power of the Air, of the Spirit that now worketh.* And so by *Spirit*, I understand

those Devils that are in the Air, working in the Children of disobedience; and not merely that *great Devil*, who is their *Prince*, because he doth not work by himself in all the Children of disobedience. And thus, this Phrase is exegetical of the former, shewing what is meant by the *power of the Air*, viz. those Devils and Spirits that are in the Air, and that work in the Children of disobedience. They are called *Spirit* in the Singular number, as they were called the *power of the Air*, in the Singular number; because they are united into one body, and do joyn with one force under the *chief Devil*, being sent forth by him, to work in the hearts of the Children of disobedience. I proceed to shew,

2. What is intended by the term (*worketh.*) He is the Prince of the Spirit, τὸ πρῶτον ἐν πνεύματι. The Verb ἐργάζω properly signifies, *intus ago sive operor*, to work inwardly. And 'tis used in Scripture for *effectual working*. So Gal. 2. 8. Ὁ γὰρ ἐργάσας Πέτρον, &c. Our Translation hath it, *He that wrought effectually in Peter*. And so here, *the Devil worketh*; and he works effectually in the Children of disobedience. He works in them so, as ordinarily to prevail with them. But,

3. Lastly, What is meant by the *Children of disobedience*? It is an *Hebraism* for wicked men. It imports one, that has addicted himself to disobedience. As *Wisdom* is said to be *justified of her Children*, Mat. 23. There are Children of Wisdom; importing those that have given up themselves to be guided by it; that give up themselves to its study and practice. So here, those that

that addict themselves to sin, which is the daily course of the unconverted, as you formerly heard; they are all *the Children of disobedience*. From the words thus explain'd, I infer this Doctrine.

D. *That the Devil and his Spirits do ordinarily work in the hearts of the wicked, and prevail with them in order unto sin.* They did so of old in the Apostle's time; the Spirit, saith he, *that now worketh*. He speaks it with reference to the age that then was. They then wrought in them effectually unto sin: and they will do so to the end of the world. For the Devil is not grown weary of working; of tempting, deceiving, and destroying Souls. Neither will he whilst his Kingdom lasts, which runs parallel with the age of this world, this sublunary world, which is its seat.

This Doctrine is so plain and evident in the Text, that I shall not spend farther time in the proof of it: but shall only enquire, how the Devil doth work in the hearts of Sinners; and then conclude with some application.

Q. In the first place, I shall enquire, *how the Devil doth work in the hearts of Sinners?*

R. I answer in the general, he works in them after the manner of a Spirit, *i. e.* in such a way and manner, as one body or man can't work upon another. Give me leave to explain the matter to you, in the words of that Reverend and Learned Divine, Dr. Goodwin, on Eph. p. 52. "God, saith he, *did make Man under Angels,*
" *as he hath made other Creatures under Man.*
" *Now this is taken for a certain rule among all*

" God's works, that in the subordination of several
 " creatures, the higher one creature riseth above a-
 " nother, it is able to do all that is below it; all
 " that is excellent; yea and hath a power to do
 " more; e. g. all the Senses that a Beast hath,
 " Man hath; and he hath Reason besides: so that
 " he hath, and can do more than they. Now tho'
 " the Angels have not more Powers or Faculties
 " than our Souls; yet because they have another
 " manner of subsistence, being pure Spirits, and
 " in this respect above man; not being tied to such
 " lumpish bodies, as our Souls are. Hence as to
 " their manner of working, they can do all that we
 " can and more. All the ways that a man hath
 " to work upon another, the Angels have the same,
 " yea and more; e. g. The ways that a man hath
 " to work upon another are these especially; he can
 " do it by Speech, by presenting Objects externally,
 " and the like. Now the Devil, being a Spirit,
 " can do all this and more. He can appear as man
 " doth, and convey himself unto a man by Speech,
 " and by presenting of external Objects. And not
 " only so; for this is but working upon a man;
 " this is not working in him, as our Text expres-
 " seth it (*en trois voix*:) therefore the Devil can't
 " only do this, but he can do more. He can creep
 " into the fancy, he can creep into the humours,
 " and into the passions of man's body, which de-
 " pend upon the humours, and can act them. So
 " that he can work in us, even as a Spirit worketh
 " in men.

But more particularly, as to the manner of the
 Devil's working, he can work in us, as I hum-
 bly conceive, these several ways.

1. *By entring into a person.* You know 'tis common to hear of persons posselt by the Devil. Instances of this kind were very frequent in our Saviour's time. Now though the Devil is not in all unregenerate persons, in the sense as in those that are posselt; acting and ruling them even against and besides their wills: yet in some sense he may be said to be *in them*. And the Scripture so represents it to us. This calls them *his house*, *Luk. 11. 24.* Ungodly Sinners, they are Satan's house, into which he enters and takes possession; even as a man dwelleth in and posselleth his own house: for so is the comparison. So that you see, 'tis not impossible, for Satan to enter into a person. He *entred into Judas*, 'tis said, *Luk. 22. 3.* He *fill'd Ananias's heart*, *Act. 5. 3.* Yea, he ordinarily dwells in all the unregenerate, and in some sense takes possession of them. 'Tis true, one Devil can't enter into another; or possess another: because they are creatures of a like rank. And therefore as one man communicateth his mind to another, and can't creep into a man, to suggest it undiscernibly; because man and man are creatures of a like rank. So here, *Angels* and pure Spirits are of like rank; and therefore can't work in or possess one another. But now the Devil is not of the same rank with us. Being an Angel, and an Angel being a creature superiour unto man, hence he hath a way of communicating himself to man, which one man has not to another; namely *by entring into him*. This then is one way, whereby the Devil works in Sinners.

2. *By suggesting thoughts to them.* The understanding is joyned to the fancy. Now the Devil can work upon this: and so work upon the understanding. He can put into a man what thoughts he pleaseth; suggest any thing; and that so secretly and indiscernibly, that we can scarce know them from our own Thoughts. In *Job. 13. 2.* 'tis said, *the Devil put it into the heart of Judas to betray Christ.* Judas had thoughts of betraying Christ suggested to him: but he did not discern them from his own thoughts. He little thought the Devil was so nigh him, and working in him: and yet 'twas the Devil that put it into his heart, as saith the Text. And so he can put thoughts into the hearts of other Sinners. This seems to be set forth in the Parable of the Sower, *Luk. 8. 5, 11, 12.* where the *Devils* are compared to *Fowls*, that take away, that snatch away the Seed that is sown. How often does the Devil divide the thoughts of a man at a Sermon; and make him think of something else? He can take away thoughts, and he can put in thoughts. This seems to be set forth in the Parable of the Tares, *Mat. 13. 24, 25.* where the Devil is compared to the *envious one*, *that soweth Tares in the night*, i. e. indiscernibly, as Seed you know is sown indiscernibly, especially in the night. So the Devil can suggest, and that indiscernibly, what thoughts he pleases.

3. Lastly, He works in persons *by exciting and stirring them up to action.* 'Tis the will of man is the great principle of action. Now the will is joyned to the affections and passions; as
the

the understanding is joyned to the fancy. But the Devil can work upon the passions and affections, and so by them work upon the will; tho' not to force it, yet to lead and provoke it. Thus *Satan provok'd David to number the people*, 1 Chr. 21. 1. How did Satan provoke him to it? why first by working on his humours and passions, stirring them up, and by these working upon his will. By suggesting in the general the great multitude of his Subjects to him; and then by stirring him up to pride, and to glory in his Grandure. Thus he provok'd him to number the people. And thus you see, how Satan can work in the hearts of Sinners. He is able to work all these ways; and perhaps many more. He can work in them, by entring into them, by suggesting to their minds what he pleaseth, and by stirring up their wills to action. I come now to the

APPLICATION.

This Doctrine may serve for *Instruction* and *Counsel*.

1. For Instruction in these following particulars. *Doth the Devil ordinarily work in the wicked, and prevail with them?* Then hence learn,

1. *That the wicked have a bad Companion.* They have the Devil for their companion: and of all sorts of company, none worse than the Devil. Because he is always doing mischief, and endeavouring so to do. *Like a roaring Lion he goes about, seeking to devour*, 1 Pet. 5. 8. But why shall I prove what you all know, viz. *that the Devil*

Devil is a bad Companion. We have all gotten such a notion of the Devil; that did he appear visibly among us; perhaps 'twould affright the most of Mankind. That therefore which lies before me to prove is only this; that the wicked have the Devil for their Companion. I prove it from my Doctrine. If the Devil ordinarily works in the wicked; then it must follow, that the wicked have him for their Companion; or that he is very near to them. The reason is, because no creature can work at a distance, *Operari sequitur esse.* 'Tis the property of God to be able to work in all places at the same time, though never so distant from each other. Satan, or any creature can't do the like. None of these can work at a distance. They must first be in this or that place, before they are able to work in it. Hence therefore it follows, that if Satan works in the unregenerate, that he is nigh to them; yea *he is in them.* How harsh soever the expression sounds, yet it appears from our Doctrine. *That the Devil is in wicked men.* Consider this, ye that are unregenerate. Remember that you carry the Devil about with you. You are his *house*, his working shop; *he works in you*, saith the Text: and therefore endeavour to cast him out. Pray to God to dispossess him. As God hath cast him out of Heaven; do you imitate our heavenly Father, and endeavour to cast him out of your hearts. Do not give way to wrathfull inclinations, to lustfull motions, or other wicked Suggestions of Satan. Learn,

2. *That the Devil ordinarily hath a great hand in the sins of men.* Because he ordinarily works in them, and impells them to sin. As the world is a cause, an exemplary cause, according to which, unregenerate men for the most part shape their course; so the Devil is a cause, an impelling cause of mens sin. He is a cause, both as a Prince, and as a Spirit.

At present, I shall consider *Satan* as a Spirit; and in this respect he is a cause of mens sins. And so the Scripture represents it. Hence you read of *Judas's* Treason against *Christ*; that *the Devil put it into Judas's heart*, Joh. 13. 2. Tho' the sin was committed by *Judas*; yet the Devil had an hand in it; he put it into the heart of *Judas*. He also put it into the heart of *Ananias* to lye to the *Apostles*, Act. 5. 3. *Why hath Satan filled thy heart, to lye to the Holy Ghost.* So 1 Chr. 21. 1. 'Tis said, *Satan provok'd David to number the people.* From all which places it plainly appears, that *Satan* sometimes is a great cause of mens sins. And from my Text and Doctrine it also appears, that ordinarily he is so; he *ordinarily works in the hearts of the wicked*, and prompts them to sin.

And this by the way, may shew us, that *the Devil hath more sins than his own to answer for.* He hath not only his first Apostacy; and all those sins he has since committed, in opposing God, and *Christ's Kingdom* in the world: but he hath also the sins of those men to answer for, who sinned against God through his occasion. We read in Scripture, with reference to men, that one man may partake of another's sins. Hence that

that caution of *Paul* to *Timothy*, 1 Tim. 5. 22. A man may partake of another's sin divers ways: among others, by *Consent*, *Assistance*, or *Provocation*. Thus *Saul* sinned, in keeping the garments of them that stoned *Stephen*; by *consenting to his death*, and helping it forward. And thus they sin; who *provoke* others to sin. Now the rule holds good, whether it be applied to Men or Devils. If Devils consent to mens sin; do lend their help and provoke them to it, hereby they partake with men in their sins. They have an hand in them. And consequently are liable to be punish'd for them: but this leads to another inference. Learn,

3. *That the Devil hath not yet his full punishment.* This is plain; because he now works in the Children of disobedience; he is busily employed in tempting, destroying and undoing men; a plain argument that he is not yet in full torment. For if he were, he could not be so busie in tempting us. Because the fulness of God's wrath, which Men and Devils shall have in Hell, will probably take up all the intention. Those that shall be the Subjects of it, will have enough to do, to grapple with their torments; they will have no leisure, to be busily employed about others. It is the opinion of some, that the Wrath of God, should it come to its fulness, (as 'twill in Hell) would distract the creature. You know what a miserable object of pity, it made poor *Spira*; when only some drops were poured out upon him. And therefore from this we may probably conclude, that the Devil has not his full punishment. For the Devil hath all his

his wits about him, as I may so speak; all his wiles and crafty methods, whereby he lies in wait to deceive. And therefore surely, he has not yet his full punishment; which would be enough to fill up his thoughts.

Moreover, that the Devils are not yet in their full torments, seems plain from this; because they are not yet in *Hell*, the place of torment. This is evident, *because they now work in the Children of disobedience*: which they could not do, if they were in Hell; because no creature can work at a distance.

Furthermore, *The Devils have not yet fill'd up their measure of Sin*. They have a dispensation and ministry granted them; they have a Kingdom in the Air permitted to them, during the time of this world. In all which time, they are still adding sin to sin; till at last their *iniquity shall come to the full*, as 'tis spoken of the *Amorites*: and then God will reckon with them for all. As we read in the Gospel, with reference to men, that those who sin most, and whose sins are attended with greatest aggravations; *these shall be beaten with many stripes*, Luk. 12. 47. So is it with respect to Devils: for the reason is the same. And therefore their sin, which now is not full, when 'tis grown to its height, will call for a greater punishment to be inflicted, than they have now.

At present they suffer one part of Hell; that which we call *Pæna damni*, the punishment of loss. They are all thrown down from the Palace of Heaven, from the gracious and beatifick presence of God. They are already deprived
of

of true joy and happiness; which is a great loss: so that they have the first part of their punishment, the loss of Heaven. But hereafter they will have their full punishment; the other part also commonly called, *Pena sensus*. They will be confined to the bottomless pit; together with all wicked, unregenerate men; and there have God's wrath poured out upon them *without mixture*; the very foresight whereof makes them now tremble, Jam. 1. 19. *Thou believest that there is a God: the Devils also believe and tremble.* Believe what? And tremble at what? Why, the judgment to come, and the wrath of God then to be inflicted. This they believe, and at this they tremble. A plain demonstration, that they are not yet in full torment. Which also is plain from those places of Scripture, *Mat. 8. 29. Luk. 8. 31.* Where they expostulate with our Saviour Christ (some of them) after this manner. *Art thou come to torment us before the time?* Having their eye upon the day of judgment. And therefore they beseech him, *that he would not send them into the deep*; i. e. into Hell, or the bottomless Pit, their place of torment; as that word is elsewhere translated. Learn,

4. Lastly, *That the Devil and wicked Men are agreed.* This is plain; because he doth effectually work in them. The Devil ordinarily works effectually in all the ungodly: a plain argument that they are agreed. For did they not consent to the Devil's motions, did they not give way to the Devil's suggestions; he could not work effectually in them, or prevail over them. 'Tis our own will, that gives the Devil power o-
ver

ver us. 'Tis true, our corruptions invite the Devil to come and tempt us, and is matter for him to work upon: but were it not for our own will, the Devil could never prevail over us. He may cause the waters to swell: but he cannot turn them back. He may suggest matter to us, and provoke and stir us up to action; but he cannot force us to sin. And this is the reason, notwithstanding the Devil works thus in men, and works effectually, why all their sins are still their own. They are *Children of disobedience*, as my Text stiles them. The reason is; because the Devil by his working in them doth gain their consent; he hath their will. The Devil and they are both agreed. 'Tis true, we read of some, that are *taken captive by the Devil at his will*, 2 Tim. 2. ult. But this doth not oppose the present inference: only argues the *Devil's policy*, his skill in working; who though he can't constrain any, yet he ordinarily works in them, so as to effect what he hath to do. The Devil is a very politick Spirit: and hath great skill in working upon sinners. His skill lies chiefly in two things: in finding out a person's temper; and then suiting his temptations to it. The Devil no doubt is a great *Naturalist*. He knows the temper and constitution of persons. And long experience hath greatly added to his natural skill; having had the experience of mens tempers for nigh the space of six thousand years. Now this being known; 'tis a great advantage, in order to his effectual working in them. For having found out the natural temper and state of a man's heart, he suits his temptation according thereto.

thereto. He works not alike in all sinners. But in some to this, in others to that sin, according as he finds the natural temper. And hence it comes to pass, that Satan ordinarily leads sinners *captive at his will and pleasure*: because he usually leads them in the chain of their own Lusts; and so they are willingly led by him. Which seems implied in the word used in that fore-quoted place, 2 Tim. 2. (*ἐξωγενήμενοι*) *who are taken captive alive*, as the word imports. They are alive when they are taken, and they are taken willingly by him. They are not moved as dead stocks: but as having a living active principle in them, namely their own will. So that I conclude 'tis our own will, that gives the Devil power over us. And when the Devil prevails over us, as he ordinarily doth over the unregenerate, 'tis a sign that such persons consent to his motions, and *that they and the Devil are agreed*.

2. *Doth Satan ordinarily work in the wicked, (I mean all that are unregenerate) and prevail with them?* Then this may serve by way of *advice* to such persons in divers particulars. It may be of use to all in general: because *Satan* in some sense doth work in all, the most godly; though he doth not ordinarily prevail in all. But at present I shall chiefly apply my self to the unregenerate, of whom the Apostle is speaking in my Text; but shall not wholly exclude others. Now that which I have to say on this head, I shall sum up in these following particulars.

1. Be perswaded of the truth of this Doctrine.

2. En-

2. Endeavour to acquaint your selves with the various ways of Satan's working. And,

3. Resolve by the help of God, stedfastly to resist him. Of each briefly.

1. *Be perswaded of the truth of this Doctrine; that Satan works in unregenerate persons.* I perswade my self, though the thing is plainly asserted in my Text, that there are but few of the unregenerate, that either understand or believe this Doctrine. To tell them that they carry the Devil about with them, that they are acted by him, and that he works in them, they cannot believe it. They dread to be where the Devil is: perhaps 'twould affright them out of their wits, should he appear to them. Yet, Sirs, I tell you, how little soever you think of it, that the Devil is nearer than you are aware. He is not only in the Region of the Air, walking to and fro compassing the earth; but he is also sometimes within your selves, working in the Children of disobedience; so saith the Text. If therefore the Scriptures be infallibly true; as there is no dispute, being inspired by God, 2 Pet. 1. ult. then there is no reason to call in question this Doctrine, because 'tis so plainly contained therein; to go no farther than the words of my Text.

What, though you cannot see the Devil, when working in you? Doth it therefore follow there is no such thing? You may as well say, that the Soul of man expires with the body, and there is no such thing; because you see not the Soul in departing, when the body dies. This is no proof. The reason is, because 'tis the property

perty of all Spirits to be invisible. *God is a Spirit*, Joh. 4. 24. And therefore is *invisible*, 1 Tim. 1. 17. And this is a property, which belongs in common to all Spirits. Angels, Devils, and the Souls of men, they are all invisible. And therefore though a multitude of Devils should be in us, yet we could not see them: neither would they make us more bulky than we are; because Spirits don't fill up place. They may be said to be in place *definitive*, as the Schools speak, *i. e.* they may be said to be here and not there. For no creature, whether Body or Spirit, can be in two places at the same time. But they are not in place *circumscriptive*, they are not circumscribed in this or that place; they don't fill up place as bodies do. This is plain from the man that was possesst with a *Legion of Devils*: as they were not seen by any that beheld him; so neither did they make him more bulky in his body. And yet those Devils were really in him, as appear'd by the Event, *Luk.* 8. 33. And so here, though we cannot see the Devil with our bodily Eyes, compassing the earth, and entring into us; yet we may know it by Scripture-revelation, and also from the effect. For I dare appeal to your own experience, if you will but diligently reflect on it, that you have many motions and suggestions from Satan; thoughts, as it were, put into your hearts, and that on a sudden, without the help of external Objects; as though some person had whispered to you: sometimes to divert you in the service of God; sometimes to stir you up to Wickedness, to Lust, or Revenge, or some sin or other; and these

these thoughts, though repell'd, yet returning again and again upon you. Now these I take, for the most part, to be suggestions of Satan. If therefore you will but seriously consult your own experience, and give due heed to the word of God, you must needs be perswaded of this truth; that the Devil oft-times is working in you.

2. Being perswaded of the truth of this Doctrine, that the Devil can and doth work in you, *endeavour to be acquainted with the various ways of the Devil's working.* The Devil is a cunning crafty Spirit; and has various ways of working on persons, in order to prevail. Hence we read of the Devil's *Snares*, 2 Tim. 2. 26. Of the Devil's *Wiles*, Eph. 6. 11. And of his *Devices*, 2 Cor. 2. 11. All which Scriptures plainly shew, that the Devil hath various ways of working: and 'tis not easie to find him out. Sometimes he works on persons from without, and sometimes from within.

1. Sometimes he works on persons *from without*: by presenting of Objects, and making use of the ministry of men.

By presenting of Objects; as he dealt with Christ representing *to him the glory of the world*, in a Map or Landskip, Mat. 4. So he often stirs up persons to sin from those Objects that are before them. When Objects are presented, he causeth the fancy to dwell upon them, till the heart be ensnared. How often does he stir up Lust by the eye. Hence you read of *eyes full of Adultery*, 2 Pet. 2. 14. and the like may be said of other sins.

And as he works on persons from without by presenting of Objects ; so also *by the ministry of men*. Sometimes the Devil makes use of our *Friends* and near Acquaintance. So he made use of *Peter* to *Christ*, Mat. 16. 22, 23. When Christ told his Disciples of his sufferings, whereby he was about to redeem his Church from the hands of Justice, and the power of *Satan* ; the Devil, to obstruct it, stirs up *Peter*, to oppose Christ in it, to dissuade him from it : therefore Christ in his reproof to *Peter* calls him *Satan*, as knowing the *Devil* had an hand in it, and made use of his ministry.

Thus sometimes the *Devil* makes use of the nearest Friends that we have : and sometimes also he makes use of *others*, such as persons of place and power, of parts and piety, to cause us to sin. Such as persons of *place and power* ; who by their frowns may affright us from our duty. How oft has the Devil rais'd persecutions against the people of God ? 'Tis true, they are men that are imployed in it : but they are the Devil's Servants ; he setsthem a-work ; hence you find it ascrib'd to the Devil, *Rev.* 12. 12.

And as he makes use of persons of power, so also of men of *parts and learning*, to cover over their Impostures and Heresies, with choice notions of excellent Truth. *Deceitfull workers, transforming themselves into the Apostles of Christ*, as the Apostle speaks, *2 Cor.* 11. 13. mingling truth, and a shew of holiness together with their errors ; that so he might the better impose on the injudicious. *Arrius* himself, and *Socinus* himself, and other dangerous instruments of *Satan*, have pre-

precious truths; and many excellent things, dropt up and down with their corrupt principles.

And as he makes use of persons of parts and subtle policy; so also of men of *Piety* to betray us sometimes into Sin. The falls and blemishes of God's people, which cost them bitter Tears of Repentance, which the world knows nothing of; these *Satan* proposeth to our imitation. When we scruple the committing such a sin, or neglecting such a duty: *Satan* presently is ready with a suggestion; what ado you make about every trifle; See, saith *Satan*, yonder Saint, more eminent than you, makes nothing of it. Thus *Satan* makes use of pious men, those that have a name for holiness in the Church, to intice others sometimes to sin. Which therefore by the way, should make the Saints of God watchfull, especially such who are fam'd for Religion, how they speak, and how they act; because others are apt to take pattern by them. Hitherto of those ways and methods, that *Satan* takes, to work on persons from without: which we should endeavour to be acquainted with.

2. There are other ways of *Satan's* working, namely, *in a person*. And this he doth, by stirring up the humours of the body, and thereby the Passions and Affections, and then the Will, by suggesting and presenting of suitable Objects. The Devil, as was said, is a great Naturalist; he knows mens tempers, and he knows how to suit the bait. Though *Satan* doth not immediately and directly know the heart; this being the property of God, to be a heart-searcher: yet

Satan knows much of it. And this he doth partly by suspicion and conceit, and partly by external signs. Partly by *Suspicion*, as imagining by what corrupt principles and aims the most men live. And partly by *external Signs*, observing our Prayers, Discourses, Passions: hereby he can shrewdly guess what is in us. The Devil can interpret the silent language of a blush, a smile, a frown, the glance of an eye, and the like: and thereby can come to know very much, what is in us, in our hearts and thoughts. And as for our bodily constitution; this is naked and open to him. He knows it better than we our selves. He knows our humours, our passions and affections; and can stir them up, by presenting to them suitable Objects; and so can do much to provoke us unto sin.

Now this we should endeavour to be acquainted with. We should not be ignorant of Satan's Devices, as the Apostle speaks, 2 Cor. 2. 11. For if we are, hereby we give the Devil very great advantage.

3. Lastly, Being sensible of the ways of Satan's working, *resolve to resist him* (through the Grace of God) and to *watch against him*. *Resist the Devil*. This advice the Apostle gives, Jam. 4. 7. And *watch against him*: This advice our Saviour gives, Mat. 26. 41. where he adviseth his Disciples, *to watch and pray, lest they fall into Temptation*. We have to do with a subtle, politick and powerfull Adversary: and there is need of great watchfulness, unless we are willing to be overcome. We have within us, corrupt, deceitfull, treacherous hearts, ready to be-
tray

tray us at every turn ; corruption enough for Satan's Temptations to work upon : and those that carry *Gun-powder natures* about them, had need be watchfull against the darts of Satan ; which are called in Scripture *fiery darts*, Eph. 6. 16. Let us therefore be watchfull. And in order hereto, let us study our selves, and endeavour to be acquainted with our own hearts. Hereby we shall the better know the design of Satan upon us. For Satan usually works on persons according to their tempers. He commonly takes his methods of tempting, from the posture and inclination of mens hearts. As a *General* walketh about the City, and views it well ; and then raiseth his Batteries, where he observes the greatest advantage : So doth the Devil compass us, and considers us in every part, before he tempts. If therefore we would know his design upon us, we should study our natural inclinations and tempers, and where we are weakest, and to what sin we are most addicted : and thus we shall the better be able to guess, in what part Satan will beset us ; that so we may make our resistance against him. Which is the third branch of our Exhortation ; resist the Devil, and watch against him. By way of motive, consider,

1. *The Devil is your worst Enemy.* If an Enemy, who seeks to plunder our houses, and destroy our bodies, ought to be resisted : then much more Satan, who seeks to do us a greater mischief, who strikes at no less than the lives of our Souls. He goes about, *seeking to devour*, 2 Pet. 5. 8.

2. *If you resist him he will flee from you.* There is a gracious promise, Jam. 4. 7. where we have

a duty positively enjoyn'd ; and a gracious promise, as an encouragement to that duty, that the Devil will flee upon our resistance. Though he may make many assaults : yet if we resist him stedfastly in the faith, we shall at last put him to flight. And for your encouragement, he shall never prevail ; unless he first gain your consent. Consider,

3. *If you do not resist him, he will lead you captive* ; you will be his Servants, you will be his Slaves. And miserable Slaves are all those, who are Slaves to the *Devil* ; who serve a Master, whose work is Drudgery, and whose wages death. But of this more, (God willing) when we come to consider Satan as a *Prince*, and not merely as a *Spirit*,

Sermon Tenth.

E P H E S. II. 2.

....According to the Prince of the power, &c.

IN the whole Verse we have two parts.

1. *A description of the unconverted Ephesians, and in them of all other unconverted persons in point of their outward conversation. 'Tis set forth by a walking in sin. (Wherein in time past ye walked.)*

2. *The guides, whereby they were govern'd in this their course; and they were three, namely, the World, the Devil, and the Flesh. According to the course of this world; according to the Prince of the power of the Air; fulfilling the lusts and desires of the Flesh.*

The first of these guides hath been spoken to: that which at present I am upon, is the second Guide, viz. the Devil. Described in my Text as a mighty Prince, having under him two sorts of Subjects; *the power of the Air, and the men of this World. According to the Prince of the power of the Air, the Spirit, &c.*

In handling these words, I propos'd to do these two things.

1. To consider that description of Satan that the Apostle here gives. And,

2. To

2. To shew how the *Ephesians*, and in them all other unconverted persons may be said to *walk according to Satan*.

First, To consider *that description of Satan the Apostle here gives*. This is finish'd. I therefore proceed,

Secondly, To shew, *how the Ephesians, and in them all other unconverted persons may be said to walk according to Satan*. (*Wherein in time past ye walked---according to the Prince of the power of the Air, &c.*)

Q. But *how did they walk according to this Prince?*

R. The words may admit of a double Explanation. A person may be said *to walk after a Prince, or according to him*, two ways.

1. When he walks after his example, and,
2. When he walks after his Commandment, Will and Dictate.

1. Men may be said to walk after a Prince; (as Satan is stiled here in the Text) *when they follow his example*, when they do as the Prince doth. And 'tis very common in this respect, to see persons walk after their Prince. Hence that of the Poet,

Regis ad exemplum totus componitur orbis :

i. e. The whole world is govern'd by the example of their Prince. And in this sense, unregenerate men *walk after Satan*, *i. e.* after his example; they tread in his steps in sinning against God. 'Tis true, the example of the Devil is not visible; neither does the Devil commit the same
sins

sins in every respect, as the unregenerate do. But yet wicked men do the same works that the Devil would, were he incarnate as they are. And therefore; if they walk so, as he would walk, supposing him as they are: why, in this respect, they may be said to walk after his example; and to have the Devil for their Father, their *exemplary Father*, as Christ speaks of the *Jews*, Joh. 8. 44. (*ye are of your Father the Devil.*) How was the Devil their *Father*? Not naturally: for they had their bodies from their Parents; and their Souls from God, who is the *Father of Spirits*. He was their Father, only in a figurative and metaphorical sense; all one, as *Abraham* is called *the Father of all those that do his works*, v. 39. *If ye are Abraham's Children, said Christ, ye would do the works of Abraham.* To be a child of *Abraham* is to do his works. And so those *Jews*, and all other unregenerate men have the Devil for their Father, *i. e.* an exemplary Father; because they do his works, and tread in his steps; though as but now minded, they do not eye *Satan*, as a visible pattern, in all they do. This then is one way of walking after a Prince, namely, *by walking after his example.*

2. Men may be said to walk after a Prince, when *they walk after his will and commandment*; when they do as he would have them. And so in this sense to *walk after a Prince*, is to be influenced and govern'd by his will and authority. Now this differs very much from the former. For one may be said to walk after another, his pattern and example; when both are equal.

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One Prince may walk after another's example ; though he is not subject or obedient to him. But to walk after another's Commandment, Will and Dictate ; this is to own him, as our Lord and Master, our *Prince* and *Ruler*. And this I take to be the Apostle's meaning in the words of my Text ; when he tells us the *Ephesians*, (and in them all other unregenerate persons) *do walk after Satan*, or *according to the Prince of the power of the Air*. The meaning is, they take him for their Prince and Ruler ; they obey his Will, and fulfill his Pleasure. They not only do what he doth, or would do, were he in their circumstances ; and so walk after him, as their *Pattern* : but they do also what he commands and wills them to do ; and so walk after him, as their *Prince*. From this Explication, I infer this Doctrine.

D. *That Satan governs unregenerate men.* He is not only Prince of Devils, called in my Text, *the power of the Air* ; but also of men, he *rules in the Children of disobedience*. He rules and governs the unregenerate world ; they *walk after him, as their Prince*.

In handling this point, I shall,

1. Shew what sort of Government Satan hath over wicked men, or unregenerate men.
 2. Prove the truth of the Doctrine, that Satan governs them.
 3. Enquire how he came by this Government. And,
 4. Make some improvement of the whole.
1. I shall shew, *what sort of Government Satan hath over wicked men*, Satan has a twofold Govern-

Government in the World; Tyrannical and Princely.

I. *Tyrannical.* This he exerciseth over the godly; those that are regenerated and ingrafted into Christ. I call this a *tyrannical* Government; because Satan hath no right to rule over them, and yet he often takes them captive at his Will; though 'tis true ordinarily he doth not so, neither are they his willing Subjects. I confess, by nature, we are all of us the Subjects of Satan. We are all born, by a Statute-law, his Slaves. When man turn'd Rebel against God, and would not have God to rule over him; God gave him up to the Devil's power, to the vile and cruel Vassallage of Satan. But as our Apostacy from God at first gave the Devil power over us: so our Conversion to God frees us from his power. Hence we read, that men in Conversion, are *turned from the power of Satan unto God*, Act. 26. 18. Christ hath obtained this privilege for all true Converts: partly by *paying* a price for them to divine Justice, and so redeeming them by his Blood and Merit from this Curse and Punishment, to which they were justly subjected for their sin; and partly by *rescuing* them from the power of Satan by his Word and Spirit in the work of Conversion; and so translating them into the Kingdom of God. 'Tis true, *Satan* doth not presently quit his interest. Whilst corruption remains (which will abide as long as we live) Satan will always be busie with them, to molest and disturb them; and such is the cunning craftiness of Satan, that sometimes he prevails over them. But through
Grace,

Grace, they are delivered from the Dominion of Satan, as well as Sin. Who, though he sometimes rules in them as a *Tyrant*, having them under, as unwilling Slaves; yet not as a *King*, (at least ordinarily) having them under, as his willing Subjects. But hitherto of that first sort of Government which Satan exerciseth over men, even those that are regenerate, namely *Tyrannical*. This is not that which is intended in my Doctrine. For the Devil rules in wicked men after another manner than he doth in the Godly.

2. *Princely*; and this is that, whereby he rules and governs the wicked. He rules them as their King, having them under, as his willing Subjects. They obey his Dictates, and do his Lusts. He works ordinarily and effectually in such persons; and that by way of imperious Suggestion. Upon the godly he works by way of Imposture and Deceit; he inveigles them into sin, and takes them captive before they are aware. But upon the wicked he works by way of imperious Suggestion; yet without any forcement of their Will. The Will is never forc'd by him, neither indeed can be. And yet he works effectually in them, and takes them captive, and that ordinarily at his will.

Q. But how doth Satan thus rule in persons whom he cannot force?

R. To this I answer,

1. *By Concession*; that the Devil can't force any to sin, whether they be regenerate or unregenerate. He can *intice and perswade*, as he did *Ahab*, 1 Kin. 22. 21. He can put into the heart

heart and suggest thoughts, as he did in *Judas*, *Joh. 13. 2.* He can provoke, and stir up, as he did *David*, *1 Chron. 21. 1.* All this he can do. But he cannot force men to sin, or to carry on his own designs. In this respect he is (as one speaks) an *Achitophel*, not an *Alexander*; a *Machiavel*, not a *Cesar*. He can vex us, (as the *Midianites* did *Israel*) with his wiles: but he cannot constrain us. He never useth any compulsion beyond moral suasion, well set on. All this is granted; yet,

2. I assert, that such is the influence that Satan hath on wicked men, *that he rules and governs them at his will and pleasure.* He takes them captive at his will, as the expression is *2 Tim. 2. 26.* Though he takes none captive against their own will; yet to shew the power that Satan hath over wicked men, he is said to lead them captive at his will. They are his obedient Subjects and Vassals. He rules and governs them at his pleasure. The reason is, because of that wonderfull dexterity and cunning, which Satan hath in tempting men. Especially those, whose sinfull corruptions are not mortified by regenerating Grace. For where corruption is not mortified, there temptation is likely to prevail; especially when managed by a subtle Devil, who is wonderfull cunning, and knows how to suit the bait. I come,

2. To prove the truth of this Doctrine, *that Satan governs unregenerate men*, or wicked men. This is plain from those names that are given in Scripture to such persons; and from those titles that are given unto Satan.

I. From

1. From those *Names*, that are given in Scripture to such persons. They are called in Scripture the Devil's *Children*, and his *Mansion-house*; both which declare them to be under the Devil's Power and Government.

1. They are called the *Devil's Children*. They are called so implicitly, *Joh. 8. 44. Ye are, saith Christ, of your Father the Devil.* Christ speaks it of those *Jews*, that did the Devil's work. They that commit sin, and do the Devil's work, the Devil is their *Father*; therefore they are his *Children*. And so they are called in express terms, *1 Joh. 3. 10.* 'Tis manifest, that the Apostle in this place, by the *Children of God*, doth mean the regenerate; those that are born of God, as he speaks, *v. 9.* therefore he means by the *Children of the Devil*, which he opposeth to them, those persons that are unregenerate. So that you see unregenerate persons are the Devil's Children. A plain argument that the Devil rules them. For who rules the Child but the Father?

2. They are called the *Devil's House*. This name our Saviour gives wicked men; for of such he is speaking, *Mat. 12. 43, 44. When the unclean Spirit is gone, &c. He saith, I will return into my house from whence I came out, &c. q. d. I have walked among the Saints of God to and fro, knocking at this door and that, and none will bid me welcome; I can find no rest. Well, I know where I may be bold; I will even go to my own house, (i. e. those wicked persons out of whom he went, v. 43.) and there I shall rule without controul. And when he comes, he finds*

finds it *empty, swept, and garnished*, i. e. all ready for his entertainment. Satan usually finds free entertainment in the hearts of Sinners; who are stiled in this place his Mansion-house. A plain argument that Satan rules them. For where hath a man command; if not in his own house?

2. That Satan governs unregenerate men, is plain also from those *Titles* that are given to him. He is called in Scripture, *the God, the Prince* of the unregenerate world, 2 Cor. 4. 4. *Joh. 14. 30.* which therefore shews that he rules over it. I shall only at present insist on the latter title, *viz.* that of a *Prince*; which title our Saviour gives to Satan in that fore-quoted place, *Joh. 14. 30. The Prince of this world cometh, saith he, and finds nothing in me.* (*Nothing in me,*) i. e. no corruption, as matter for him to work upon; by vertue of which he should have authority over me, and be my Prince; as he is the *Prince* of the wicked world: For so our Saviour, you see, stiles him. Neither is it an empty title, as will evidently appear in these following particulars; wherein I shall shew what resemblance there is, between Satan and other Princes.

1. *Princes have their Thrones, where they sit in State,* and Satan hath his. *Rev. 2. 13. I know thy works, and where thou dwellest, even where Satan's seat,* (*& Deſſe,*) where Satan's Throne is. Satan hath his Throne, and such an one, as few earthly Princes may compare with him. For few Kings are enthron'd in the hearts of all their Subjects. They rule their bodies, and com-

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mand their Purfes: but how oft in a day are they pull'd out of their Thrones by the wifhes of their difcontented Subjects. Now Satan hath the heart of all his Subjects, who are his obedient, willing Servants; and therefore in this Satan exceeds many other Princes.

2. *Princes have their homage*, and peculiar honour done them. And Satan alfo hath his homage; he is ferved on the knee of his Subjects. Yea, the Devil has been worfhipped as a *God*: and fo hath had more Honour and Dignity than other Princes. Hence he is called not only the Prince, but *the God of this world*, 2 Cor. 4. 4. There were fome great Conquerors, that affected of old to be worfhipped as Gods; not being content with the higheft power among men; (fo *Alexander* and *Mahomet*, as fome report,) but few obtain'd it. Now the Devil has had it: He was worfhipped as a *God* in the Heathen World, whole *Oracles* they confulted. And when *Heathenifm* was destroyed, and all the Oracles became dumb at Chrift's coming; to the end he might ftill be worfhipped in the world, in the Chriftian world alfo, *the Devil gave his power to the Beast*: So you read, Rev. 13. 4, 12. *And they worfhipped the Dragon, which gave his power to the Beast, and they worfhipped the Beast*; i. e. the *Roman Emperors*, and afterward the *Popes*, (as fome underftand it,) to whom blasphemous titles have been given, faying, *Who is like unto the Beast*. So that you fee, the Devil in this alfo, exceeds the common Princes of the world; and expects more Homage and Honour from his Subjects than they do.

3. *Princes,*

3. *Princes*, such as are absolute, have a legislative power, nay their Will is their law; as at this day in *Turky*, where their Laws are written in no other Table, than the proud *Sultan's* Breast, And thus *Satan* gives Laws to poor Sinners. His motions and dictates have the force of a Law in those that are unregenerate. And 'tis admirable to observe, what *Satan* can do with such persons. If he but speak, they go; if he suggest, they submit; if he move, they obey. They are his willing Subjects and Vassals. They do his Lusts, and fulfill his mind; though they shall have nothing but Damnation for their pains.

4. Lastly, *Princes have their Ministers of State*, persons whom they imploy for the enlargement and safety of their Territories. And so hath *Satan*. He hath his *Ministers*, as the Apostle calls them, 2 Cor. 11. 14, 15. who make it their business to enlarge his Territories, and to propagate his cursed designs in the world. Accordingly you read of the *Doctrine of Devils*, 1 Tim. 4. 1. Thus the Devil hath his Ministers, who sow corrupt Doctrine, Heresie and Error, thereby to strengthen and enlarge his Kingdom.

And thus you see, that *Satan* fitly answers this title, of *Prince of the world*. Which title shews him to be a Governour to those he is a Prince, namely to all the unregenerate world. I proceed in the next place,

3. To enquire, *how Satan came by this princely Government?* To this I answer,

1. *By Conquest*. The Devil conquer'd us at the fall of *Adam*; and ever since hath ruled over

us; and that by virtue of the Law of Conquest. For this seems to be the Law of Conquest, that a man shall be subject to him that overcomes him; as the Apostle speaks, 2 Pet. 2. 19. *Of whom a man is overcome, of the same is he brought into bondage.* Now man was overcome by Satan. He conquer'd us in *Adam* our publick head. The Serpent beguil'd our first Parents; and so they, (and we all in them) were brought thereby into Bondage to him. So that Satan came to this Government by vertue of *Conquest*. 'Tis true, Conquest is a crack'd title; e. g. a Thief is not the honestest, because able to force the Traveler to deliver his Purse. And a Thief on the *Throne* is no better than a Thief on the *Road*, or a *Pirate* in a Pinnace, as one boldly told *Alexander*. The Devil therefore on this account hath no better claim to his rule over us, than a Thief has to his stolen goods, taken *per force*. He got this Government by power and policy at the beginning; and he still maintains it by the same methods, till Christ comes and rescues the Sinner from his power. *Christ*, when he conquers a Soul in Conversion; and so rescues him from the power of *Satan*, his Conquest is good: because the ground of the War is righteous; namely to recover what was his own, which *Satan* cannot say of the meanest creature, that it is his own.

2. *By Election.* Satan came by his Government over men not only by Conquest, but also by Election; which is another way, and that more legal, whereby persons come to be invest'd with Government. 'Tis true the Devil came
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in by a wile: but now he is Prince elect, by the unanimous voice of corrupt nature. He governs the world of unregenerate men; and they would have it so to be. *Ye are,* said Christ, *of your Father the Devil, and his Lusts ye will do,* (*Dei patris*;) you consent to them; you are as willing to do them, as he to have you, *Joh. 8. 44.* So that the Devil is enthron'd in the heart, and has got the consent of the unregenerate World. They obey his Dictates, and do his Lusts; not only as a *Conqueror*, but as a *chosen Prince*; they are willing so to do. This then is another title that Satan hath to this Government. And this also hath a flaw in it. For man by Law of creation is God's Subject, and cannot give away his right. 'Tis true, by Sin, man himself loseth his right in God as *Protector*: but God loseth not his right over man, as his *Lord* and *Sovereign*. And therefore 'tis not in mans power, I mean *de jure*, to chuse to himself a new Sovereign, in opposition to the blessed God; as do all the unregenerate World, for the Devil is *their God*, as the Apostle calls him, *2 Cor. 4. 4.*

3. Lastly, *By God's Commission.* Satan governs the unregenerate World, and is Prince thereof, by God's Commission, and that by way of Curse upon man, for revolting from the Government of his rightfull Lord and Maker. Man turning Rebel against God; God justly gave so ungratefull a creature, who despised his mild and easie Government, over unto the cruel Tyranny of Satan, a punishment suited unto his iniquity in a just way, as the Law is, *Dent. 28. 47, 48.* *Because thou servedst not the Lord thy God,*

with joyfulness and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine Enemies, &c. Thus it fell out with those *Israelites*, to whom it was spoken, when they proved disobedient. And this is the case of fallen man with respect to Satan, the grand Enemy of Mankind. When man rebelled against his Maker, God gave him up to this Tyrant. So that Satan is a *King given in God's wrath*. And *Cham's Curse* is become man's punishment; *a Servant of Servants*. The Devil is God's Slave, and Man the Devil's. Hence we read, that *the Kingdoms of the world are delivered to him*, (his Will and Power) in a great measure, as he told Christ, *Luk. 4. 5, 6.* Though the Devil lyed, in saying, *he could give the Kingdoms of the world to whom he pleased*: yet he spake true in some sense, when he said, *the World and the Kingdoms thereof were delivered to him*. For God hath given the Devil power over the world, the sinfull world, as a righteous act of Vengeance on man, for revolting from him. It being but just, that man, who would not have God to rule over him, should be delivered to the Devil's Government: though, I confess, 'tis a very sore punishment, and loudly bespeaks man's misery; for when *David* would curse to purpose the Enemies of God, he only prays, that *Satan may be set over them*, *Psal. 109. 6.* But so much for the Doctrinal part.

Sermon Eleventh.

EPHES. II. 2.

---According to the Prince of the power of the Air, &c.

D. **T**HE Doctrine is this, *Satan governs unregenerate men.* The Doctrinal part being finish't, I come now to the

APPLICATION.

Is it so, *That Satan governs the unregenerate world, and is their Prince?* Then this may serve for Examination and Exhortation.

First, For Examination. If the case be thus, then it behoves us to make some enquiry, *Whether or no he is our Prince?* This question cannot be thought impertinent; because by nature, we are all of us the Devil's Subjects, born under his Dominion; this being the just punishment of our Rebellion against God. Yea, let me add, we do at this moment actually stand members, either of Christ's or the Devil's Kingdom. These two Kingdoms divide the world. And every man that is now in being, whether high or low, rich or poor, falls under one of these Kingdoms. As there is no third place from Heaven and Hell,

to which men go after this life: so neither is there a third Kingdom, distinct from the Kingdom of Christ and Satan. And this our Saviour plainly intimates, *Luk. 11. 23.* where he tells us, *that he that is not with him is against him.* The Devil and Christ are two contrary Princes, that have a continual War between them; for their Kingdoms and Interests are quite contrary. The Devil has been always, and is still unwearyed in opposing the interest of Christ's Kingdom. And as it is many times in War, you must take part with one side or other, there must be no *Neuters*: so it is here. Christ and the Devil are so engaged, and such an irreconcilableness there is between them, that men must fall, and they do fall one way or other. And therefore every man that is now in being, belongs either to the Kingdom of Christ, or the Kingdom of Satan. And this being so, it greatly behoves us to make some enquiry, to which of these Kingdoms we do belong; especially considering, that we are by nature the Devil's Subjects, and born under his Kingdom.

Q. How shall we know, whether or no we are Satan's Subjects?

R. In order to make some discovery of it, be pleased to consider these following Queries.

1. *Whose Laws do you ordinarily obey.* His Servants you are to whom you obey: So saith the Apostle, *Rom. 6. 16.* He is very expresse in this matter, and takes it as a thing generally known, that a man is Subject and Servant to him, to whom he yields himself a Servant to obey. The case is so clear, that I perswade my self, there is
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none doubts, but this is a good and plain evidence; whereby to discover the Devil's Subjects. Let us therefore put the matter to a tryal. Whose Laws do you obey? Christ's or the Devil's? If you would know the Laws of Christ, and the Laws of the Devil; I answer in general, That the Laws of Christ are Laws of Holiness. Christ's Law is *holy*, so saith the Apostle, *Rom. 7. 12.* And the Laws of the Devil are the *Laws of Sin*, as the Apostle stiles them, *Rom. 8. 2.* Now these Laws are as contrary to each other, as light is to darkness, good to evil, or Christ to *Belial*, whose Laws they are. And therefore they may easily be distinguish'd from each other; unless we resolve to put a Cheat on our own Souls. Now which of these Laws do you ordinarily obey? Do you submit to the Laws of Holiness? Or are you obedient to the Law of Sin? 'Tis a plain case. And certainly, Sirs, if Sin hath not so far bereaved us of our wits, as not to know *Sin* from *Holiness*, we may soon be resolved. Let us therefore consider, whether we obey the Law of Sin? When *Satan* tempts us to break this and the other command; to prophane the Sabbath, to lye, or swear, or drink to excess, and such like: What is our behaviour? Do we ordinarily yield to such like Suggestions? If so: 'tis a plain argument that we are the Devil's Subjects, for we obey his Laws. Who ever question'd, whether those were *Jeroboam's* Subjects, that *willingly walked after his Commandment*, as the expression is, *Hof. 5. 11.* who obeyed his Laws, when he set up a Kingdom in opposition to *Rehoboam*? And what greater reason is there of doubting

doubting in the present case? Consider in the next place, and seriously answer this question.

2. *Is there any known sin you indulge and allow?* Is there any Sin, though never so small, that reigns in your Souls? If so, 'tis an argument also that you are the Subjects of Satan's Kingdom. Perhaps some persons may pride themselves with a form of Godliness, and certainly conclude that they are Christ's Subjects, because they are not so vile and wicked as others are; and do not obey the Devil's Laws, or the Laws of Sin in that extent as they see others. Well, grant it be so. Yet let me ask, is there any Sin, though never so little, that you secretly indulge; any Sin, though never so secret, that you live in, and rowl as a sweet Morsel under your Tongue, and know not how to let it go, but it reigns in you? If so, 'tis a sign the Devil is your Lord and Ruler, and that you are his Subjects. For *Satan's Kingdom* is as large and extensive, as the *Dominion of Sin*. And therefore you find in Scripture-language, that to be a *Servant of Sin*, and a *Servant of Satan* are all one, *Rom. 6. 20, 22.* And that, to be *turned from the power of Sin*, and the *power of Satan*, signifie one and the same thing, *Act. 26. 18.* The reason is, because where Sin reigns Satan reigns. And therefore now; though the Devil does not carry on a man to all sins, yet if any Sin hath dominion in a man, that he walks in it, and makes it his course: such an one is the Devil's Subject, he comes within the verge of his Kingdom. Such an one is taken captive in the Devil's Snare, namely that Lust that reigns in him, let the Sin be

be never so small. Let us then a little try our selves by this mark also. Is there any Sin, any beloved constitution-sin, which above others may eminently be stiled *our own iniquity*, as *David* calls it, *Psal.* 18. 23.? Is there any Sin, tho' never so little, though never so secret, that reigns in you, that you allow and indulge, and are not willing to part with? If so; then you may conclude you are the Devil's Subjects, for his Kingdom is as extensive, as the dominion of Sin.

3. *Whose losses and victories do you lay to heart, Christ's or Satan's?* This also will discover whose Subjects we are. Christ and the Devil have two opposite Kingdoms, and there is a perpetual War between them. *Michael and his Angels fight against the Dragon, and the Dragon fights with his Angels*, *Rev.* 12. 7. Thus it hath been, and so it will be to the end of the world. The ground of the quarrel on Christ's side is but just and reasonable; namely, to recover what was his own, those Subjects that the Devil by his policy and power had stolen from him. And these, in short, were all Mankind, not a Soul excepted. The Devil conquered all of us, and took us captive at the fall of *Adam*, our publick head and representative. And Christ hath none, but those only whom he wins to himself by the power of his word, and the effectual operation of his holy Spirit going with it, turning them thereby from Satan unto God. So that Christ and the Devil are at continual variance; and are both engaged in a constant War; and it oft-times happens, that one or other hath victory
or

or loss. Now when we hear of persons conquered by our Lord Jesus Christ, and rescued by his power from Satan's Kingdom; my meaning is, when we hear of persons converted to God by the ministry of the word; is this matter of joy to us? when we see the Gospel to thrive and flourish, Religion to grow in fashion, and Converts flocking in as Doves to their Windows; do our Spirits rejoyce in such an hour? Why, if we are delivered from the power of Satan, and are Christ's Subjects, thus it will be. We shall rejoyce in Christ's Victories, and to see the number of his Subjects to increase. But if on the other hand, we are grieved to see the success of the Gospel; and instead of rejoycing at a door of liberty opened to the painfull Preachers of it, we are fill'd with malice, and strive what we can to resist and oppose them, to discourage and hinder them in their work: 'tis greatly to be feared, that we are yet under the power of Satan; for we side with Satan, and seem to be grieved at his losses. But, to put the matter beyond all doubt, let me also ask you this question.

4. Lastly, *Are you regenerated? Are you converted, yea or no?* If not, then you may conclude, that Satan is your Prince: for Satan rules in all the Children of disobedience, in all the unregenerate. There is not a Soul among them all, that is excepted. Now consider a little, are you *converted*; and so turned from the power of Satan unto God? Say not that you make a profession of Religion, and are the members of the visible Church; for that is not sufficient. A per-
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son may be a member of the visible Church, and may be baptized; who yet is under the power of Satan. For Satan hath Subjects even in the Territories of Christ himself; I mean in his visible Church and Kingdom, where his name is profess'd. *Ye are, said Christ, of your Father the Devil, and his Lusts ye will do, Joh. 8. 44.* He speaks it of the *Jews*, who at that time were his visible Church; and yet he calls them the *Devil's Children* and Subjects. The question therefore is not, Are you Baptized? Are you Church-Members? But, Are you Converted? Are you Regenerated? *Are old things done away with you;* (old inclinations, old affections, old finfull courses,) *and are all things become new?* as the Apostle describes the new creature, *2 Cor. 5. 17.* Do you love God, and the people of God, and the ways of God? Is the bent of your Souls for God and Holiness? Have you been subdued by the power of the world, and made ~~wit~~^{word} *ling in the day of Christ's power, to be, and do, as he would have you?* Can you say with *Paul, Lord what wilt thou have me to do?* Do what thou pleasest, and it shall please me; command what thou wilt, and I will obey, thy Grace enabling. If it be thus with you? Then you have something to say for your freedom from the Devil's yoke, and your being rescued from his Kingdom. But if in all this I am a *Barbarian*, and you know nothing of what I speak, then let me tell you, that you have reason to fear, that you are not yet delivered from Satan, but are his Subjects. For 'tis not likely, that Christ should rescue you from the power of Satan, and
that

that you your selves should be ignorant of it: that one King should be dethron'd, and another crown'd in your Souls, and you observe no scuffle at all about it. Can there be a change of Government in a Nation by a Conqueror that invades it, and the Subjects thereof hear nothing of it? And how can such a mighty change as Conversion, as the turning the Soul from the *power of Satan* to the power of Godliness, be wrought in us, without any sensible observation of it? Now if you observe such a change in you; when was it wrought? And by what means was it brought about? This question is very reasonable. For time was, when *Satan* had quiet possession of your hearts. You were by birth, as the rest of your Neighbours, *Satan's* Vassals. Consider therefore, when was it, that this change was wrought; that *Satan* quitted his Government, and Christ began to rule in your hearts. I confess, the method of God's dealing with persons in the work of Conversion is very various. Sometimes he comes in a terrible manner, shaking, as it were, all the powers of the Soul, especially if a person has gone on long in a course of Sin. Whereas with others he deals more gently, opening the doors of their Hearts and Wills, by gracious Promises and Gospel-Invitations; so that such persons know little or nothing of the terrors of the Law, and the *Spirit of Bondage*, as 'tis with others. And therefore I doubt not, but some persons that are truly converted, especially those who have had a good and pious Education, may not be able to tell the time of their Conversion. God,
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it may be, regenerated their Souls even at their *Baptism*, or perhaps before, or else in their Childhood, by their Parents dropping of pious Instructions and Counsels into them; so that their Hearts and Souls are changed, are set against Sin, and inclined to Holiness; are turned from Sin and Satan unto God, though they cannot remember the *time* or *means*. And therefore the Spirit in the work of Conversion is sometimes compared to the *Wind*, *Joh. 3. 8*. Because his first attempts on the Soul may be so secret, that persons know not whence they come, nor whither they go, as you know not how to give account of the Wind. But yet let me add, that before the Spirit in the work of Conversion hath done with such a person, his Sound shall be heard through the whole Soul; so that it cannot but see a great change wrought in it; and be able to say with the blind man, *Joh. 9. 25*. *One thing I know, whereas I was blind, now I see*. Can you therefore, my Brethren, say that the change is wrought in you, that a renewing change is past upon you, though perhaps you know not the time when, or the manner how? If so, 'tis a good sign, that Christ hath been there; that he hath dispossessed the strong man; and hath by his powerfull victorious Spirit translated you from the power and dominion of Satan, into his own glorious Kingdom.

Secondly, By way of *Exhortation*. If any persons by comparing themselves with the above marks, shall find, that the *Devil* is their *Prince* and *Ruler*; and they are his *Subjects*; my
advice

advice is, *Be perswaded to renounce the Devil, and his Government, and to give up your selves to the Government of Christ.*

By way of Motive, consider,

1. That the Devil whom you serve is an unnatural Prince, a Stranger, an Enemy.

2. That Christ is fit to rule you, and has a right to it.

3. That your baptismal Covenant obligeth you to renounce the Devil's Government, and to give up your selves to Christ and his Government. And,

4. Unless you so do, you must perish for ever. Consider,

Mot. 1. *The Devil whom you serve is an unnatural Prince.* He is not one of your own nature, but a Stranger to you; and therefore he will not regard your welfare. 'Twas a Law in *Israel*, that they should not have a King that was a Stranger, *Deut. 17. 15.* lest he should serve himself of them. Yet this is the misery of wicked men, they serve a Stranger, namely *Satan*, who is not Flesh and Blood as we are, *Eph. 6. 12.* And therefore for us to serve him, it is unnatural. The *inferiour Devils*, those powers of the Air, that are under *Satan's* Government; these have a natural King in him: and therefore he so tempests the matter with them, that he doth not oppose them, for if he did, they would divide from him. But as for poor Sinners, the Children of disobedience, that are under his power; these are like the *Israelites* under *Pharaoh*, or like the *Christians* under the *Turk*. They serve a Stranger, one that doth not mind their welfare. Yea
one,

one, that is an Enemy, who perfectly hates them, and seeks to destroy them. He is called expressly, *Apollyon, the Destroyer*, Rev. 9. 11. And 'tis his business, *to go about, seeking to devour*, 1 Pet. 5. 8. Now this being so, 'tis sufficient Motive, to make us to renounce his Service, and to give up our selves to the Government of Christ, especially considering,

2. *That Christ is fit, and has a right to rule us.* He is fit to rule us: for he is not a person of different nature as the Devil is; but he is a King of our own nature, *of Flesh and Blood* as we are, Heb. 2. 11, 14. and therefore will pity us, and seek our welfare, Heb. 3. 15. Yea, he has a right to rule us; for *we are bought with a price*, 1 Cor. 6. 20. Yea, *with the price of his own Blood*, 1 Pet. 1. 18, 19. Therefore this does oblige us, to give up our selves to his Government. If we do not, we are unjust to him, we don't give him what is his due. For he ought to rule us, and that by vertue of the Law of Redemption. Consider,

3. *Your Baptismal Covenant doth oblige you to renounce the Devil's Government, and to give up your selves to the Government of Christ.* By Baptism we are listed under Christ's Banner. 'Tis as it were, our military Sacrament, our military Oath, whereby we vow to renounce the World, the Flesh, and the Devil, and to be true to the Captain of our Salvation, the Lord Jesus Christ. If therefore after all, we walk according to *Satan's Dictates*, and follow him as our Prince, we practically renounce our *Baptismal Covenant*; and so are not only cruel to our selves, but false to our God. Consider,

4. *Unless you renounce the Devil's Government, and give up your selves to Christ and his rule, you must perish for ever.* You may read the doom of such persons, *Luk. 19. 27. Those mine Enemies, that would not that I should reign over them, bring them hither, and slay before me.* This will be the doom, this the punishment of all that reject Christ's Government: *Everlasting destruction from his presence, 2 Thes. 1. 8, 9.* And therefore, O Sinners! I beseech you, take heed of rejecting the advice I am now giving you. If you do, you must thank your selves at the day of Judgment, when Christ, whom now you refuse for your King, shall become your judge and condemn you for it. O! what will you do, in the day that he shall deal with you, and that as Enemies? Will you implore the Mercy of your Judge, the Mercy of Christ which you now reject? Why, then 'twill be too late. When Sentence is past, your Faces will be covered. Condemned Prisoners are not allowed to speak. Tears then will be wholly unprofitable; when no place is left for Repentance in Christ's heart or yours. Think not therefore of obtaining Mercy at Christ's hand then, whose Mercy you despise in the day of Grace. And therefore think, Sinner, what thou wilt do. Wilt thou apply thy self to the Devil, thy old Master, in whose service thou hast undone thy Soul; and cry to him, as she to *Ahab, 2 Kin. 6. 26. Help O King.* Alas, thine Eye shall see him in the same Condemnation with thy self. He will not therefore be able to help thee. Yea, there will nothing more gratifie him, than to see thee destroyed with himself.

Let

Let me therefore, O Sinner, reason the case a little with thee. Is it not better to pour out Tears and Cries now for Mercy and Grace; whilst 'tis to be had, than to reserve all for another World; when to no purpose? Certainly, as the case thus stands; that you must turn or burn; that you must either submit to Christ's Government, or else *be punish'd from his presence with everlasting destruction*; 'tis matter of wonder, that you need be prest to this Duty. 'Tis no wonder indeed, that some of the Saints, have not, *when tortured, accepted of Deliverance*, as you read, *Heb. 11. 35.* because they hoped for a better Resurrection: but for graceless Sinners not to accept a Saviour that is tendered them, a Prince that will deliver them from the power of Satan, and the torments of Hell; this may set Heaven and Earth a wondring. And yet, thus 'tis with the most of Sinners; they no more regard the offers of Christ, that are made in the Gospel, and Ministry of the Word, than the meekest trifles, that can be propounded. However, I have better thoughts of some. And therefore concluding, that some will comply with the advice I am giving, only would know what course they shall take; for the sake of such, I shall lay down a few directions, and so conclude.

Direct. 1. Break off from the service of sin. This is the way to renounce Satan and his Government. The service of Sin and the Service of Satan are all one; and therefore in Scripture both signifie the same thing. To be a *Servant of Satan*, is to be a *Servant of Sin*; and *vice versa*. If therefore you would renounce the Devil's

Government, you must break off from the Service of Sin. To this end, consider, what course of Sin you live in, bring your hearts and actions to the rule; and then resolve by the help of God's Grace, to regulate and amend what is amiss. If you do so, Satan will lose his power over you. For that which gives him power over us is the dominion of Sin; if this were broken, Satan's power would also be broken; for Satan reigns where Sin reigns, and no where else.

2. *Part with your carnal Companions.* I scarce know a more effectual means, whereby the Devil keeps Sinners quiet under his Government, than the influence and perswasion of carnal company. These presently will stifle all your Conversions, if you do not carefully beware of them. These will laugh you out of your Piety, and do what they can to hinder your Conversion. Leave therefore their Conversation, and do not regard their Flouts and Jears. Heaven is little worth, if you have not an Heart to despise a little shame, and bear some Scoffs from prophane *Ismael's*, for your hope of it. Let them spit in your face, Christ will wipe it off. And if they follow not your example before they die, the shame will be their own; God himself will despise them before Angels and Men, and then turn them down to Hell. If then you would not be sent to Hell with them, resolve to part company now. *If Sinners entice you, consent not.* Prov.

I. 10.

3. *Be humbled for your past Rebellion.* This is a duty which Christ requires of all that would submit

mit to his Government, *Ezek. 31. 36.* Whilst you have been the *Devil's* Servants, you have done his work, you have been employed in the service of Sin. Now there is not a Sin, the least Sin, but 'tis *Rebellion* against Christ. Consider therefore, in order to promote the more through Humiliation, the innumerable Transgressions of your past lives. Read over the Catalogue, the black Catalogue of all your Sins; your Sins of Omission, and your Sins of Commission; your Sins of Thought, of Word and Deed: and then you will find sufficient matter for Humiliation. This done, go and be humbled for all your Rebellions. Go with the *Prodigal*, and be ashamed, and blush to look up to Heaven. Say with him, *Father, I have sinned*, (Lord, I have sinned) *against Heaven and in thy sight, and am not worthy to be made thy Subject.* And doing this, who knows, but you may be accepted? It was some encouragement to *Benhadad* and his Servants, to remember the *Kings of Israel were mercifull Kings*; and therefore they went and submitted themselves, in hopes of finding favour, *1 Kin. 20. 31, 32.* Now Christ is more mercifull than the *Kings of Israel.* If therefore you go with ropes of submission about your Necks, and prostrate your selves before him, in great abasement and humility of Soul; there is good hope, that Christ will take you into his protection, and deal with you as his Subjects and Servants. But,

4. Lastly, Being duly humbled for your past Rebellion, resolve to take Christ for your Sovereign Lord, and to make choice of his Laws, say

with the Church, other Lords have had dominion over us, but now we will make mention of thy name only. Christ will admit of no Rivals. And therefore own Christ as your only Sovereign. Give him the Supremacy above all, by making choice of his Laws. The Laws of Christ are all holy, just and good. Christ commands nothing but what is *vertuous* and *praise-worthy*; Phil. 4. 8. You may see there, the nature and quality of Christ's Laws. They are very becoming the rational nature, and conduce not only to God's Glory, but our own good. The Apostle sums up the Laws of Christ under three heads, Tit. 2. 11, 12. *For the Grace of God, that bringeth Salvation, (i. e. the Gospel) hath appeared unto all men, teaching that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in the world.* As all Beings to whom we owe duty, may be distributed into three kinds; God, Neighbours, and our Selves; So the Apostle makes three parts or branches of our duty. The first, respects the duties of our *personal capacity*; the second, the duties of our *relation unto others*; and the third, the duties that more immediately *concern God*.

1. We must be *sober*, with respect to our selves. We must be temperate and moderate in our affections and enjoyments. We must use sobriety in Eating and Drinking, and wearing Apparel, and in all lawfull Sports and Recreations. We should not suffer Recreation and Pleasure to waste our Estate, or ingross our time, or to unfit us for our duty. We should be sober and moderate in all things.

2. We

2. We must be *righteous*, with respect to our Neighbour. We must be just and honest in our dealings. We must not wrong or injure our Neighbour; but do to others, as we would be dealt with. We must be carefull to give to every one their own, and to make restitution where it is due. We must endeavour to be usefull unto others, and to be just in being charitable. These are some of those general rules which shew us the nature of this Grace of righteousness with respect to others.

3. Lastly, We must be *pious* toward God. We must be carefull to attend the ordinances of his Worship, such as hearing the word preached, reading the Scriptures, daily Prayer, Sanctification of the Sabbath, and Administration of the Sacraments. In a word, we must have devout Affections toward God, and must comply with all the duties of his Worship.

These, in short, are the Laws of Christ. And these we must resolve to comply with, if so be we would submit to Christ's Government. Now what remains, but that we practice what we have heard. And if we do so, we need not doubt, but Christ will own us as his Subjects, will defend and protect us as our Sovereign Prince against all the powers of infernal darkness; and at last will bring us to the Kingdom of Heaven, where he, as the *πρόδρομος*, the forerunner of his people, is already gone, *Heb. 6. ult.*

Sermon Twelfth.

E P H E S. II. 3. Former Part.

Among whom also, we all had our Conversation in times past, in the Lusts of our Flesh, fulfilling the desires of the Flesh, and of the Mind.

THE grand Enemies of man's Salvation, against which we are sworn in our Baptismal Covenant to maintain War, are these three; namely, the World, the Devil, and the Flesh. By the *World*, understand carnal, sensual, ungodly men, with all their Influences, Allurements, and Discouragements. By the *Devil*, understand, that Prince of the power of the Air, as the Apostle calls him, who works in the Children of disobedience. And by the *Flesh* is meant, that inherent corruption, which is in all, whereby we are averse to what is good, and are prone and inclinable to all that is evil. These are the three grand Enemies of our Souls, and the chief causes of all that sinfulness that is in mens lives.

I have spoken already to the two first of these causes, the World and the Devil: and therefore come now to speak to the third, namely,
the

the Flesh, the principal of them all; of which we have mention in this Verse. *Among whom also we all had, &c.*

(*Among whom, Ev. of*) i. e. Among which Gentile Ephesians, which Children of disobedience, as he calls them in the close of the preceding Verse. (*We all*) i. e. we Jews, and more especially, all we that are Believers converted of the Jews. (*In times past*) i. e. in times of our Unregeneracy, before we were converted. (*We had our Conversation among them*) i. e. our Conversation was like theirs, we walked as they did. (*In the Lusts of the Flesh*) i. e. in sinfull courses, being influenced by the Flesh and the Lusts thereof. (*Fulfilling the desires of the Flesh, and of the Mind.*) This last expression is exegetical of the former; shewing more particularly what 'tis, to have our Conversation in the Lusts of the Flesh, it is, saith the Apostle, to fulfill them. At present, I shall speak to the first Clause, viz. *having our Conversation in the Lusts of the Flesh.*

Now in this clause (not to mention the many truths that might be observ'd from it) we have all the internal causes, of a sinfull Conversation.

1. Here is the *Flesh*, or corrupt nature, which sticks in us, and is as the root and fountain of all.

2. Here are *Lusts* which are the first-born of that Flesh or Corruption; the first Sproutings, the first Ebullitions of that Root and Fountain. And,

3. Here's the outward *Conversation*, the actions of the life, which as so many Streams, flow from

from these Lusts. *Among whom we all had, &c.* The Apostle speaks it not of one or two, but of all the unregenerate that are in the World, not a man excepted. He puts in the *Jews*, as well as the *Gentiles*. During the time of their Unregeneracy, they all had their Conversation in the Lusts of the Flesh. From whence I draw this note.

Doct. *Flesh or corrupt nature, belongs universally to all men.* I gather it thus; because *Jews and Gentiles*, which two divided the World, had all of them their Conversation in the Lusts of the Flesh, during the time of their Unregeneracy. (*Among whom*) i. e. among which *Gentiles*, of whom he had been speaking. (*We all*) i. e. we *Jews*, for the Apostle was a *Jew*. (*Had our Conversation in time past, in the Lusts of our Flesh*) i. e. before our Conversation we were influenced and governed by corrupt nature, by inherent Corruption.

I shall not insist on this Doctrine, because for Substance it has been already handled on the first Verse, and something of like nature may be afterwards mention'd. The Doctrines which at present I shall consider from this Text, are these two.

1. That *Flesh or inherent Corruption is the cause and Parent of irregular Lusts.* And,

2. That the *Flesh, together with its Lusts, is the cause and reason of a sinfull Conversation in all the unregenerate.* I begin with the first Doctrine,

Doct. 1. *Flesh or inherent Corruption is the cause and Parent of irregular Lusts.* Having our Conversation

Conversation in the Lusts of the Flesh. They are called *Lusts of the Flesh*, because the *Flesh* is the Parent, Root and Fountain of them. They flow from the *Flesh*, as naturally as Streams do from a Fountain, or Branches from a Root, and therefore are called Lusts of the *Flesh*; the *Flesh* being the cause of them.

In handling this point, I shall,

1. Explain what is meant by the term *Flesh*, called in the Text, *our Flesh*.

2. Shew what is meant by *Lusts*, more particularly, *the Lusts of the Flesh*.

3. Speak somewhat to the *irregularity, or sinfulness of them*. And,

4. Conclude with a brief improvement.

1. I shall explain what is meant by *Flesh* in the Text, called more particularly *our Flesh*. And here for the fuller handling of this,

1. I shall explain the thing it self, what is meant by *Flesh*.

2. The Name; why 'tis so called. And,

3. More particularly, why 'tis called *our Flesh*. Of each briefly.

1. I shall explain the *thing it self*, what is meant by *Flesh*. *Flesh* in Scripture is sometimes taken Physically, and sometimes Morally.

1. Sometimes 'tis taken *Physically*, for our natural Substance; for our whole humane nature. In this sense the word is used, *Joh. 1. 14. The Word (i. e. Christ) was made Flesh, i. e. was made Man*. He took man's nature, Body and Soul, into a personal Subsistence with himself. So *Rom. 3. 20. By the deeds of the Law no Flesh shall be justified*. No *Flesh*, i. e. no man. It

takes

takes in both Body and Soul as to their natural Substance.

2. Sometimes 'tis taken *Morally*, for our corrupt nature. For those vicious habits and depraved qualities that are in our nature, since the fall of *Adam*. In this sense the word is used *Rom. 8. 8. They that are in the Flesh, cannot please God. (In the Flesh)* i. e. in their corrupt nature, in an unregenerate state, they cannot please God. So *Gal. 5. 17. For the Flesh lusteth against the Spirit.* By the *Spirit* is meant the regenerate part, that bundle of Graces (as I may term it) that is in the Soul, produced by the operation of the Holy Ghost. And therefore by *Flesh*, which is opposed to it, is meant also that mass of Corruption, that bundle of Sin, which is in man's heart, and is conveyed to us by fleshly Generation. So *Joh. 3. 6. That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* The new creature which is begotten by the Holy Ghost, is here called *Spirit*, and is somewhat distinct from man's natural Substance. And so that moral Corruption, that is in man's nature conveyed to us by Generation from our first Parents, is also called *Flesh*, and is likewise distinct from our humane nature, tho' ('tis true) it cleaves to us from our very Birth. Now this premised.

1. Negatively, *Flesh* in my Text is not to be taken in a *Physical* sense, as it denotes our *natural Substance*. For *Flesh* in this sense imports nothing of Sin. The human nature, as to its Substance is not sinfull. For Christ had this, and yet without Sin. But the *Flesh*, which the Apostle

hostle speaks of in my Text, is somewhat sinfull ; or 'tis the Parent of sinfull Lusts, and sinfull Practices. Therefore,

2. Positively, the word *Flesh* in my Text is to be taken *Morally*, as it denotes those vicious habits, and depraved qualities that are in our nature, since the fall of *Adam*, commonly called *Original Corruption*, or *inherent Original Sin*. The Scripture sets forth *Original Sin* by variety of expressions. Sometimes, 'tis called, *The Sin that dwelleth in us, the law in our members, THE OLD MAN, the Sin that does so easily beset us* ; and in one word, 'tis called in my Text, and in other places, by the name of the *Flesh*. Which *Flesh*, or *inherent Corruption*, may be thus described. It is a *mass or bundle of sinfull Dispositions in man's nature, whereby our whole man, and all the powers thereof are empty of good, and prone and inclinable to all evil*. I call it a *mass or bundle of sinfull dispositions* in man's nature, in order to distinguish it from our natural Substance. Because 'twas the error of *Flaccius Illyricus* to make our very Substance to be sin. But this is not so ; Christ took our nature, as to its Substance ; yet Christ had no Sin.

I add, (*Whereby our whole man, and all the powers thereof are empty of good,*) because this *Flesh* or corrupt nature, has nothing spiritually good in it, *Rom. 7. 18. I know, that in me, i. e. in my Flesh, dwelleth nothing that is good*. Tho' there was some good to be found in the Apostle, because he was regenerate, (and therefore he makes that distinction *in me, i. e. in my Flesh*) yet in unregenerate men, who are nothing but
Flesh,

Flesh, there is no good at all to be found, they are wholly destitute of what is spiritually good.

I farther add (*and are prone and inclinable to all that is evil*) because this Flesh, this inherent Corruption contains also in it, the Seeds and Principles of all kind of Sin. 'Tis not only a want and emptiness of good dispositions; but 'tis, as I may term it, a *Byass* in our natures, whereby we are averse to what is good, and inclined unto Sin. Hence we read of a *law in our members, warring against the Law of our mind*, Rom. 7. 23. which expression denotes the positive part of inherent Corruption, as the former the privative. I come,

2. To shew the reason of the *name*, why corrupt nature or inherent Corruption, is called *Flesh*. These reasons may be given for it.

1. Because it comes to us by *fleshly Generation*. Grace and Corruption are opposed in Scripture to each other under the notion of *Flesh and Spirit*. Gal. 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh*. Now if you ask, why Grace, or Holiness, or the new nature is called *Spirit*. The answer is plain from that of our Saviour, *Joh. 3. 6. That which is born of the Spirit is Spirit*. Because the new nature is the product of the Holy Spirit, therefore it has the name of its Author, and is called *Spirit*. And for the same reason, the corrupt nature in us, or our sinfull dispositions are called *Flesh*, because they are produced by a fleshly way of Generation; as our Saviour adds in that fore-quoted place, *that which is born of the Flesh is Flesh*. We receive our corrupt nature by way of
pro-

propagation and fleshly generation; and hence it is called *Flesh*, in opposition to the new nature, which is called *Spirit*, and is the product of God's Spirit.

2. 'Tis called *Flesh*, because the Body or our *Flesh* is the more visible seat and *subject of in*. 'Tis true; the Soul is the principal seat of sinful Lusts: but yet these Lusts are not so visible, as sensual Lusts, as bodily Lusts. And hence the denomination is taken from this, and so our corrupt nature is called *Flesh*. The Scripture doth give us denominations, not always from the more principal part; but speaking to the popular capacity, it gives the denomination from what is most visible; e. g. The nature of man consists of Body and Soul, whereof the Soul is the principal part. Yet usually in Scripture the denomination is taken from the body, because that is most visible. Hence Man (including the whole humane nature, Body and Soul) is oftentimes called *Flesh*. The Word, 'tis said, *was made Flesh*, Joh. 1. 14. And by *the deeds of the Law no Flesh shall be justified*. Here you see, that the body carries away the denomination. It is not that man hath not a Soul; and that that is not the more principal part: but because the *Flesh* is the more visible part, which we behold, and wherein the Soul dwells; hence 'tis that the Scripture calls Man, *Flesh*. Answerable hereto, though *original Sin* is as much in the Soul, in the Will and Understanding; yea much more than in sensual Lusts: yet because sensual Lusts, which have their seat in the Body, in the *Flesh*, do more visibly discover it; hence the denomination

tion is taken from the more sensible and visible Subject; and the whole of it is called *Flesh*.

3. Lastly, Another reason why corrupt Nature or inherent Corruption is called *Flesh*, is, *because it has fleshly things for its Object*, and makes a man carnal in all his actions. 'Tis a rule in Philosophy, *Quod facultates distinguuntur per actus & objecta*. Natural Faculties are distinguish'd by their Acts and Objects. In like manner is *Flesh* and *Spirit*, *Grace* and *Corruption*. *Grace* hath for its Object spiritual things, and inclines a man to be spiritual in his actions: hence this is called by the name of *Spirit*. But corrupt nature hath for its Object fleshly things, and makes a man carnal in all his actions; and hence this is denominated *Flesh*. It has for its Object fleshly things. *Rom. 8. 5. They that are after the Flesh do mind the things of the Flesh*. Corrupt Nature, it confines men to fleshly Objects. Unregenerate persons, who are influenced by it, mind little else besides the things of the *Flesh*. And therefore the language of such is with those worldlings, *Psal. 4. Who will shew us any good*, any worldly good, somewhat to gratify a carnal Inclination. This is their cry; being byass'd and inclined by inherent Corruption. And as it inclines to fleshly Objects, so it makes a man carnal in all his actions; even in his very religious performances, and when employed about spiritual Objects. Let a carnal man, that is under the power of inherent Corruption, be set about religious performances, and how prone is he to be carnal in them? Either by depending on them, trusting in them; and

and so *having confidence in the flesh*, as the Phrase is, *Phil. 3. 3.* Or else by performing them from wrong Principles, not so much for God's Glory, and out of love to him; as from selfish motives to advance *self*. Self is the center of the Unregenerate man's actings. And this *self* is the great fundamental principle of the *Flesh*. The *Flesh* is still for advancing self in all it does. And hence it makes unregenerate persons to be fleshly and carnal in all their actings. Now this being so; that corrupt nature has *fleshly things* for its Object, and makes us *carnal* in all our *actings*; hence 'tis called by the name of *Flesh*. I proceed in the next place,

3. To shew, why 'tis call'd in the Text by the name of *our Flesh*. It may be so called for these reasons.

1. *Because this Flesh or Corruption is of our selves*. 'Tis not of God, he made us upright in his own image. We had nothing of *Flesh* or moral Corruption to be found in us, as we came out of God's hand. No; God, we read, *made man upright, but they have sought out many inventions*, Eccl. 7. 29. *Let no man*, saith the Apostle James, *say, when he is tempted, he is tempted of God, but every man is tempted, when he is drawn aside of his own Lusts*, Jam. 1. 13, 14. (*His own Lusts*.) Our Lusts and Corruptions, they are our own; of our own procuring. We our selves are the Authors of our *Flesh*, as that word is taken in a moral sense, in opposition to Spirit; and hence 'tis called *our Flesh*.

2. 'Tis so called *in opposition to the Grace of God in us*, supposing we are regenerate. In all

the regenerate there is Flesh and Spirit, lusting and warring one against another, as the Apostle sheweth in his own person, *Rom. 7. Gal. 5.* Now the Spirit or Grace in us, is not of our selves. For we are not sufficient, as of our selves, to think a good thought, *2 Cor. 3. 5.* And therefore if any Grace be spoken of, as in us, it runs in this stile; thus and thus have I done, yet not I, but the Grace of God that is in me, *1 Cor. 15. 10.* But when we sin, it is of our selves. We are drawn aside of our own Lusts, *Jam. 1.* And therefore in opposition to the Grace of God in us, which is free and gratuitous, and not properly our own, corrupt nature is called *our Flesh.*

3. Lastly, 'Tis so called, because we are the miserable Subjects of it. 'Tis not only of our own procuring, and derived from us, but tis inherent in us, 'tis seated in our natures. There is nothing so closely sticks to us as this doth. It is, as it were, our very nature. And therefore the Apostle calls it *himself*, *Rom. 7.* In me, saith he, i. e. in my Flesh. He doth not call it merely Flesh, but he calls it *himself*. 'Tis natural to us in our fallen state; it cleaves to our natures, and is inherent in us; we are the miserable Subjects of it, and therefore it may be properly called ours.

Before I come to the next general, it may not be amiss to make some little improvement of this.

APPLI-

A P P L I C A T I O N.

Is it so, That corrupt nature is our Flesh, because we are the miserable Subjects of it; then this calls on us to strive what we can to purge it out.

Q. But what shall we do to purge it out?

R. 1. Go to the fountain of Christ's blood. There is no remedy like this. For though we wash our selves with Nitre, and use much Soap, as the Prophet speaks, Jer. 2. 22: yet our iniquity will still remain: Yea, though we go to the legal Sacrifices, with which they did use to purge away Sin in a typical manner; yet these considered merely in themselves, without relation to Christ, their Antitype, cannot do it. Heb. 10. 4. For 'tis not possible that the blood of Bulls and Goats should take away sin. Yea, if all the world had been offer'd for a Sacrifice, it could do nothing. But yet there is a fountain opened in Christ's blood, for Sin and for Uncleanness; and this is able to purge it away. Zech. 13. 1. In that day there shall be a fountain opened for the house of David, and the Inhabitants of Jerusalem for Sin and for Uncleanness. Let us therefore go to this fountain, to bath our selves in it; and this is the way to purge out our Corruption. 'Tis the blood of Christ that cleanseth from Sin, 1 Joh. 1. 7.

2. Pray to God for his Spirit. The Holy Ghost is compared to fire, which purgeth the heart, (as fire does metal) from that dross we brought into the world with us. Let us therefore, with David, go to God, for the assistance of his Spirit, Psal. 51. 7, 10. Purge me with hyssop, and I shall be clean: create in me a clean heart, O God.

'Tis by the Spirit we are enabled to purifie our selves, 1 Pet. 1. 22. 'Tis by the Spirit we mortifie the deeds of the body, Rom. 8. 13. Let us therefore pray to God for his Spirit. And for our encouragement there is a gracious promise, Luk. 11. 13. *If yethen being evil, know how to give good things unto your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?*

3. Lastly, Give attendance, and yield obedience to the word of God. 'Tis the word of God is the great instrument of purification. 1 Pet. 1. 22. *Seeing ye have purified your Souls in obeying the truth through the Spirit.* Though the Spirit of God is the principal efficient; yet the word of God is the means and instrument. And therefore, saith our Saviour, *ye are clean through the word that I have spoken unto you.* But if we would be cleansed and purified by the word, we must obey it. And therefore, tis said in that forequoted place, *they purified their hearts in obeying the truth.* 'Tis not enough to hear a Sermon, but we must take in what it commands. We must eat it down, (as I may so speak) and well digest it; and this is the way to purge out our Corruptions. Psal. 119. 9. *Wherewithall shall a young man, (shall any man) cleanse his way, (and so his heart?)* The answer is, *By taking heed thereto according to thy word.* If persons would endeavour to square their lives, to regulate their Thoughts, their Words and Actions, by God's word, this would be a means to purge out their Corruptions.

But

But this briefly by way of improvement of that first general ; I come now to the second.

2. To shew what is meant by *Lust*, more particularly the *Lusts of the Flesh*. The word (*ἐπιθυμία*) which the Apostle useth in this place, signifies *Concupiscentia*, *desiderium*, Lust or Desire. And it denotes to us the out-goings of the Soul, or any power of it, toward any Object that is suitable to it. This is *lusting* in its general nature. Which is in it self a natural thing, an indifferent thing, neither good nor bad, but only as diversified by its Objects, and qualified by its circumstances. And therefore in Scripture we read of a three-fold lusting.

1. *Natural and indifferent*. Thus *Lazarus* lusted for the rich man's Crumbs, *Luk. 15. 16*. The word in the Original is (*ἐπιθυμία*) from whence comes the word *ἐπιθυμία*, Lust. This Lust was natural ; and neither good nor bad considered in it self, but only as considered in all its circumstances.

2. *Good and pious*. There is a good Concupiscentia, an holy lusting, a lusting after the things of God. So *Christ lusted to eat the Passover*, *Luk. 22. 15*. And the *Prophets* of old, to see *Christ's day*, *Mat. 13. 17*. This is a good sort of lusting, when we lust after the things of God. These Lusts should be cherish'd by us.

3. The Scripture also mentions an *evil Concupiscentia*, a sinfull lusting. And that is, when the powers of our Souls are carried forth in their inclinations, either to what is sinfull in its self, or at least inordinately to lawfull things. This sort of lusting is evil and sinfull. And in this

sense the word is used, 1 Job. 2. 16. as also in my Text.

This briefly of Lust in the general. Now more particularly, the *Lusts of the Flesh* are these sinfull Lusts, these irregular Lusts. Which are; (as I may so term them) the first actual buddings of corrupt nature, of *Original Sin*; and differ from it as an effect from its cause, or as an act from its power. 'Tis true, sometimes the word *Lust* in Scripture is put for the root it self, for *Original Sin* it self, as in Jam. 1. 15. But at other times 'tis used for the first actual buddings of corrupt nature; the *motus primo primi*, the first motions and stirrings of *Original Sin*, as in Rom. 7. 8. and in my Text, where 'tis joyned with *Flesh*, and is distinguish'd from it as an effect from a cause.

Now these *actual lustings*, these first buddings of *Original Sin*, are called in Scripture by divers names.

1. Sometimes they are called *Ἐπιθυμίαι*, *Desires* or *Lusts*, as in my Text. Which word denotes the inclination of the Soul toward an Object that is suitable to it. This belongs to man naturally. When the Heart finds an Object suitable to it, it puts forth a Desire, and a Lust toward it. That which in other creatures we call an *Instinct*, in man we call a *Lust* or *Desire*; and in carnal men, who mind only the things of the *Flesh*, 'tis a *Lust of the Flesh*.

2. They are called *Παθήματα*, *Passions*. In which sense that word is used, Rom. 7. 5. Gal. 5. 24. And this word more fully expresseth the nature of these Lusts, as denoting to us the inordinacy

dinacy of the Desires of corrupt nature. For God being gone, his Image being gone, all these Lusts become *Passions*, become inordinate, and turn into violence.

3. They are also called by the name of *Wills*; *Θελήματα καὶ πόρνη*, the *Wills of the Flesh*, as in the next clause of our Text, *fulfilling the Desires of the Flesh*. In the Original 'tis *καὶ θελήματα*, the *Wills of the Flesh*; denoting to us, that these Lusts have usually the consent of the Will.

As for the kinds of these Lusts, they may be divided into two sorts; those of the lower, and those of the upper Soul, (as I may so term it,) *sensual* Lusts and *intellectual* ones, Lusts of the *Flesh*, and Lusts of the *Mind*, as the Apostle distinguisheth in the Text. The Apostle having mentioned the Lusts of the *Flesh* in a more general way, in the first part of the Verse, does in this next clause, (*fulfilling the Desires of the Flesh, and of the Mind*) divide them into two sorts. By the *Lusts of the Flesh*, as put in opposition to the Lusts of the mind, are meant bodily Lusts or sensitive Lusts. And by the *Lusts of the Mind*, are meant rational and intellectual ones. Thus we have a general division of these Lusts: and all fall under these two heads. The ground of this distinction is the nature of man, which consists of two essential parts, *Body* and *Soul*; a *sensitive* part, which is common to beasts; and a *rational* one, which is common to Spirits; and both have Lusts suitable unto them.

1. There are *sensitive Lusts*, which belong to the body or sensitive part. In man there is not only a rational Soul, but also a sensitive. Hence

man's Soul is usually divided into *sensitive* and *rational*. Philosophers commonly make this distinction, and 'tis founded in nature; for death really makes it, when it makes a separation between these two. Now this sensitive Soul, which man hath, is common unto beasts. They have sensitive Souls as well as we. Which sensitive Soul runs in the blood. I will not pretend to describe it to you, which generally puzzles all sorts of Philosophers. It contains in it these two things; inward Senses, and outward Senses. *Inward Senses*, such as Memory and Fancy. For beasts have *Fancy* as well as men. This is plain from their Dreams, which Dreams may be gathered from their starting in their sleep. And they have *Memory* also; which is so obvious to every ones experience, particularly in Horses remembering Roads, and Mastive-dogs minding injuries, &c. that 'tis needless to tell you. And as beasts have inward Senses, (which belong to the sensitive Soul, of which we are speaking;) so they have *outward Senses*, such as Hearing, Seeing, Tasting, and the like. All which have Objects suited to them. Now these things are common to men with beasts. We have sensitive Souls that belong to our bodies; and we also have our outward and inward Senses as well as the beasts. Now to this sensitive Soul belong *sensitive Lusts*. And here we refer those lower and more brutish appetites, which are the rise of Drunkenness, Gluttony, Wantonness, and the like. Here also we refer the Lusts of Fancy, and *the Lusts of the eye*, as the Apostle calls them, 1 Joh. 2. 16. The Objects of these Lusts, are
fine

fine Buildings, Apparel, pleasant Gardens, Stories, Jest, and a thousand such things, all which are the Objects of the Fancy. Now, though many of these things, whether they relate to Buildings, Apparel, pleasant Gardens, &c. whereby our Fancy is pleased and delighted, be lawfull in themselves; for Fancy is a natural power in man, and God made no power in vain, so it be rightly used; yet take God out of these things; as for instance, when a man's Fancy is carried out to these things without God, and not in subordination unto him and his word, then these Lustings of the Fancy are sinfull, and are Lusts of the Flesh.

2. There are *intellectual Lusts*, which belong to the Soul or rational part. In man there is not only a bodily part, a *sensitive part* which is common to beasts; but there is also an *intellectual part*, which is put to dwell in man's body, and which beasts have not. Now this *rational Soul* is of another nature, is another kind of substance, than the sensitive is. This does not wholly depend on the body for the exerting of its powers, but can live without it. Neither doth it die when the body dies, as doth the sensitive Soul, but is immediately carried by good *Angels* or *Devils* to Heaven or Hell. As our Saviour shews us in that famous Parable of *Dives* and *Lazarus*. Now this Soul the beasts have not. For this is more noble than the sensitive Soul, and is of like nature to that of the *Angels*. For the Angels are *Spirits*, and so are the separate Souls of men, they are called so in Scripture, *Heb. 11. 23*. So then, as man partakes with beasts,
in

in respect of his sensitive part; so he partakes with *Angels*, in respect of his spiritual part, or rational Soul. Now to this rational Soul there do also belong Lusts; intellectual Lusts, or the *Lusts of the Mind*. Such as fleshly and perverse Reasonings, Thoughts, and Desires; Ambition, Pride, Envy, and the like. These Lusts are common to men with *Devils*; and therefore they are called the *Devil's Lusts*, Joh. 8. 44. where Christ speaking of the Jews Malice, saith he, *Ye are of your Father the Devil, and (his Lusts) will ye do.* They are called the *Devil's Lusts*, not efficiently only, because he stirs them up in man, but by way of imitation, because they are the same Lusts with his. *Ye seek to kill me*, saith Christ, *and therefore you do the Lusts of the Devil*; you have Lusts like him, who was a Murderer, and that from the beginning. Now the *Devil's Lusts* are not of the same nature with *sensitive Lusts*, which are carried forth toward outward things, such as Meats, Drink, Beauty, and the like. For the *Devil* being of a spiritual nature, he therefore mindeth not the Lusts of the body; he minds not Beauty, or Meat, or Drink, or any such thing; but he is taken with spiritual Objects, and all his Lusts are *spiritual Lusts*, such as Pride, Revenge, Envy, Hatred, Malice, Self-Love, &c. These are Lusts which belong to the Devil, considered as a Spirit; and do also belong to the rational Soul, which is a Spirit, and so fall under the Lusts of the Mind. And let this suffice for a brief account of the Lusts of the Flesh, their general Nature, Names, and Division. I come,

3. To speak to the *irregularity or sinfulness of these Lusts*. This may be known in some measure by reflecting a little on man's primitive state, and considering the holiness of his lustings then: for opposites and contraries mutually illustrate each other. Lust in the general, belongs to man in his natural constitution, and therefore was in him in his state of Innocency. For the word *Lust*, is not always taken in a bad sense, for *unclean desires*, as custom now for the most part has limited its use. But *Lust* in its large and more general acceptation, denotes only this, namely, the out-goings of the Soul, or any power thereof, in desires and longings after any Object agreeable thereto, and wherein it may find pleasure. Now in this sense, *Lust* belonged to man in his innocent state. His Soul was created with lustings and desires, like an empty Stomach, reaching out after somewhat to fill it. And that which God appointed to fill it, was no less than himself and a world of creatures.

1. *Himself*, who was to be desired, as man's chief good and last end.

And 2. *Creature-Objects*, which were to be desired in subordination unto God. So that the holiness of the lustings and desires of our Souls, seems to lie in these two things,

1. *In the out-goings of our Souls toward God, as our chief good.* And,

2. *Toward Creatures in subordination unto God.* And thus 'twas with man in his innocent state. The image of God wherewith he was endued, inclined his Soul to go forth toward God, as his chief good, and to nothing above him: and to

go forth in its desires unto other things, that had sweetness in them, only as means to tast the goodness of God in them, to know, and love, and enjoy God in and by them; so that God was still the last end. He only was desired for his own sake, and other things in subordination unto him.

But *is it thus with us in our fallen state?* No, our lustings are sinfull and irregular. We are carried out for the most part to Creature-Objects as our chief good; we are turned aside to what is hurtfull and evil, and are influenced merely by a principle of self. Thus is it with us in our fallen state, whilst unconverted. Our Lusts are irregular; they are Lusts of the *Flesh*. I shall endeavour to illustrate the irregularity of them, by a comparison taken from a sick man, or a man in a Fever. For these Lusts of the *Flesh*, are, as it were, *the Fever of the Soul*; unnatural heats, transgressing the bounds of Religion and Reason. Now take a man that is sick in a Fever, and how is it with him? why,

1. By reason of this distemper in him, *he is taken off from delighting in that food, that is good and wholesome*. Bring him meat, and his Stomach loaths it, and riseth against it. So take man's Soul in his natural state, as distemper'd by Lusts, and it loaths those things that are wholesome and good, I mean the spiritual part of Religion, and those means and ordinances that tend to bring him to the enjoyment of God; though once they were the natural food of the Soul.

2. As a man in a Fever is taken off from delighting in wholesome food, so *his vitiated Stomach*

Each greedily longeth for those things that are hurtfull. In like manner, the Soul, that is distemper'd with Lusts, is not only taken off from delighting in God and his ways, but it lusteth after what is contrary to the Will of God, and what is hurtfull to it self. It delights in Sin. The carnal heart *drinketh* in sin, as a Fish water. And 'tis full of *enmity* against God, Rom. 8. 7.

3. Take a man in a Fever, and his desire of drink, or of what will hurt him, is *merely to satisfie his humour*, his inordinacy in him, and for no other end. 'Tis not to nourish him, for he knows 'twill do him hurt. So men by reason of these *Lusts of the Flesh*, are carried out to sinfull Objects, merely to gratifie their corrupt humours. Not for God's Glory, though they know this should be the end of all, 1 Cor. 10. 31. but to please themselves, to gratifie that inordinacy that is in them.

APPLICATION.

Is it so, *That the Flesh or corrupt Nature is the cause and Parent of irregular lustings*; then,

1. *Cease to wonder, when you find irregular motions in you, which you cannot help.* 'Tis a common thing to have vain Thoughts and foolish Imaginations, and irregular Lustings stirring in us, even in the time of divine Service, to the great distraction and trouble of our Souls; and sometimes we cannot help it. Though with *Abraham*, we drive these birds from the Sacrifice; yet they return again and again, and will not be put

put by. Now what's the reason of all this? why, that corrupt nature which is in us; that *Flesh* and *Corruption* we carry about with us. And therefore no wonder, that sinfull motions, sinfull inclinations do arise in us, for we carry the *Parent* of them in our bosom. And this being so,

2. It calls on us to lament and *bewail our present condition*. Our Souls, that were once the Subjects of gracious dispositions, full of good motions toward God and the things of God, are now become the nest, the seat and center of irregular Lustings; which as naturally flow from corrupt nature, as streams do from their proper fountain. This is matter of pious lamentation, especially considering, these irregular motions and lustings in us are not only our *Misery*, but also our *Sin*. They are our *Misery*, as being the disease, the Fever of our Soul. And they are our *Sin*, as being contrary to the Law of God. Some indeed have thought, that an act of the Will is always necessary to the being of Sin. But this is not universally true. Not to speak of *Original Sin*, that inherent Pravity that is in our nature, which is our Sin, notwithstanding it precedes the act of the will; there are *actual Sins*, that are not voluntary. For vain thoughts are Sin, even such, as are the Object of a good man's hatred, and therefore are not the acts of his will. And so the first risings and stirrings of Lusts, *motus primò primi*, the first buddings of inherent Corruption, the first actual motions of indwelling Sin, which antecede the consent of our will, they are not only our *Misery* but our *Sin*; which therefore calls on us to lament and
bewail

bewail our present condition; seeing they naturally spring from us, and are such motions, that we cannot help.

3. Lastly, Seeing the Flesh or corrupt Nature doth naturally produce sinfull Lustings in us, we should therefore strive to mortifie and subdue them. *They that are Christ's have crucified the Flesh, with its Affections and Lusts,* Gal. 5. 24.

2. But how shall we mortifie the Lusts of the Flesh?

R. 1. *By mortifying the Flesh it self.* Whilst the Flesh is unmortified, corrupt Lusts will naturally arise; though we lop some Branches, yet more will spring up. If therefore we would mortifie the Lusts of the Flesh, we must go to the root, this must be deadned. This is the course that Believers take, Gal. 5. 24. *They crucifie the Flesh with the Affections and Lusts.* First the Flesh; and then its Lusts.

2. *By timely suppressing of its Lusts.* If we would mortifie the Lusts of the Flesh, we should watch the first risings of Sin in us, sinfull Thoughts, unclean Thoughts, irregular Lustings; and should crush the Cockatrice in the Egg. We should take notice of the first motions of Sin, and so smother it in the Conception.

Sermon Thirteenth.

E P H E S. II. 3. Former Part.

Among whom also we all had our Conversation in times past, in the Lusts of our Flesh, &c.

FROM these words I have observed these two Doctrines.

1. *That Flesh or inherent Corruption, is the Cause and Parent of irregular Lustings, And,*
 2. *That the Flesh, together with its Lusts, is the cause and reason of a sinfull Conversation in all the unregenerate.* Having finish'd the first Doctrine, I proceed to the second, namely this,

Doct. 2. *That the Flesh, together with its Lusts, is the cause and reason of a sinfull Conversation in all the unregenerate.* The Apostle is here speaking of the internal causes of the Corruption of mens lives; and he refers it to these heads, *Lust and Flesh.* *We had our Conversation in the Lusts of the Flesh.* Flesh, that begets Lusts; and Lust brings forth a corrupt and sinfull Conversation, which like a stream, flows from it. The *Apostle* speaks it, as the common case of all the unregenerate. Believers in time past; these had their conversation, as well as the *Apostle*, in the Lusts of the Flesh; and all the unregenerate have it thus still.

In handling this point, I shall,

1. Shew what it imports to have our Conversation in the Lusts of the Flesh. And,

2. Prove, that this is the case of all the unregenerate.

1. I shall shew what it imports, *to have our Conversation in the Lusts of the Flesh.* In general, it seems to have the same import, with those other expressions we meet with in Scripture, namely *a serving divers Lusts*, Tit. 3. 3. *A walking after our ungodly Lusts*, Jude, v. 18. and *fulfilling the desires of the Flesh*, as in the next clause of the Verse of my Text. But more particularly the Phrase carries in it these following things.

1. *That the Flesh and its Lusts are the governing principle of the Conversation;* the main spring that sets the other Wheels agoing. To have our Conversation in the Lusts of the Flesh, it is to be influenced and governed by these Lusts. As when we say, *a man is in Wine*, in *Love*, in *Passion*, or the like; the meaning is, he is overcome by it, he is influenced by it, 'tis a principle in him, that sways and rules him as to outward acts. So here, to have our Conversation in Lusts, or to live in Lusts, is to be overcome by them, to be influenced by them in our Lives and Practices. And thus 'tis with the unregenerate; they are always influenced by some Lust or other, *led away with divers Lusts*, as the expression is, 2 Tim. 3. 16. 'Tis Lust is the governing principle of their Lives. And therefore we find, that all the Corruption that is in the world is attributed to the bowlings up of these Lusts, 2 Pet. 1. 4. where speaking of Believers, he saith,

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They

They had escaped the Corruption that is in the world (through Lusts.) 'Tis Lust is the cause, the internal cause of all the outward Corruption that is in the world. And to live in Lust, is to be govern'd and influenced by it in our Lives.

2. *It imports a willing subjection to the Lusts of the Flesh.* 'Tis not said, we had our servitude in the Lusts of the Flesh, we were forc'd to yield subjection to them, but we had our Conversation. Now Conversation useth to be free, and not without a person's consent. And thus 'tis with the unregenerate, they have free Conversation in the Lusts of the Flesh. They don't oppose them, but yield a willing Subjection to them. They are governed by Lust, and they are content to be so govern'd. They are pleased with it, as Friends use to be pleased in each others Conversation. 'Tis not thus with those that are godly. A Child of God, though sometimes Lust prevails over him, yet he is not willingly overcome by it. He may be foiled, but yet he doth not give over the Victory. *The Spirit lusteth against the Flesh*, Gal. 5. 17. A godly man is still resisting and calling in the help of God's Spirit; and though Lusts prevail sometimes, through the power of Temptation, yet he is not willingly subject to them; there is not a plenary consent of his Will. Whereas the unregenerate consent to be governed and influenced by their Lusts; they yield a willing Subjection to them. And this is another thing implied in that Phrase, *having our Conversation in the Lusts of the Flesh.*

3. *It imports a constant fulfilling of these Lusts.*

'Tis

'Tis not said, we now and then walk'd in time past in the Lusts of the Flesh, but *we had our Conversation*; 'twas our general course, our constant practice. The Phrase seems to import, a constant walking in some Lust or other. And thus 'tis with the unregenerate. They are never out of the circle of Sin; it is their course, their daily practice; they are continually influenced by some Lust or other. I come,

2. To prove this to be the case of all the unregenerate, *that they have their Conversation in the Lusts of the Flesh.* This will appear from Scripture and Experience.

1. From Scripture. The first place I shall turn you to, is *Rom. 8. 5. They that are in the Flesh, do mind the things of the Flesh.* (*That are in the Flesh,*) it is a description of an unregenerate person, that is under the power of corrupt nature. As to *be in the Faith*, 2 Cor. 13. 5. and to *be in Christ*, Rom. 8. 1. noteth a state of Grace and Christianity: so to *be in the Flesh*, is to be under the dominion and power of the Flesh, to be in a state of corrupt Nature, or to be unregenerate. And during this carnal and corrupt state, before men are converted, they cannot please God, v. 8. Being limited by the Flesh unto carnal Objects, they only mind the things of the Flesh; which is the same as in my Text, *to have their Conversation in the Lusts of the Flesh.*

Agreeable to this is that of our Saviour, *Mat. 7. 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* Such as is the Tree, so will be the Fruit. Such as is the man, so are his actions. A carnal man

can do no other than a carnal act; he cannot perform a spiritual good work, any more than a corrupt tree can bring forth good fruit. And therefore the Apostle describing the outward Conversation of such persons, tells us, *they walk in trespasses and sins, and that according to the course of the world*, Eph. 2. 2. 'Tis not the practice of one or two, but 'tis the *course of the world*, the unregenerate world, not a man exempted. Whatever good opinion they have of themselves, yet Sin is their daily course and practice; they have their Conversation in the Lusts of the Flesh. The Scripture, you see, is plain in this case.

2. It may be proved from general *Experience*, and that in all Ages. The World may be divided into three Periods; the old World before the Flood, the new World before Christ's exhibition, and those Ages since Christ's coming; and the experience of all confirms this truth. As for the times of the *old World*, we are told expressly, Gen. 6. 5, 12. *That all Flesh had corrupted its way, yea every imagination of the thoughts of mens hearts was only evil and that continually*. Not only for this or that time, whilst under perhaps some unusual Temptation, but 'twas continually so. This was the observation, which God himself made of the world, and the truth of this testimony we need not doubt. As for the experience of the *new World* before Christ's Incarnation, here also we are told, that there was not a person among all the unregenerate *that did good*, and had not his Conversation in the Lusts of the Flesh. And this also was the obser-

observation of God, *Psal. 14. 2, 3. The Lord looked down from Heaven, &c.* Man's eye may deceive him; but God's eye (to speak after the manner of men) cannot be deceived. Yet when God looked down on the Children of men, *there was none that did good, no not one.* And the same account the Apostle gives of the *new World*, since Christ's Exhibition, *Rom. 3. 10, 11, 12.* Where you find the very same account of the unregenerate in the *Apostle's* days, as was given of them in *David's* time. And that the unregenerate are no changlings in our days, 'tis but too evident from daily Experience. So that you see, both Scripture and Experience give evidence to this truth. And if you would know the reason of it, *why the unregenerate have their Conversation in the Lusts of the Flesh?* These reasons may be given for it.

1. *Because the Flesh or corrupt Nature is a predominant principle in them.* This is plain from those descriptions of the unregenerate that we find in Scripture. I shall mention two. Sometimes they are described as persons *in the Flesh*, and sometimes they are defined to be *Flesh* it self. Sometimes they are described as persons *in the Flesh*. This description you have, *Rom. 8. 8. They that are in the Flesh, &c.* i. e. that are influenced by it, as a governing principle. It is a description of the unregenerate, taken from that principle, whereby they are influenced in all their actions. As a person in Wine, in Passion, and the like, is governed and influenced by these things: so to be *in the Flesh*, is to be influenced by it, as a governing principle. And

therefore 'tis plain from this description, that the Flesh or corrupt Nature is a predominant principle in the unregenerate. Again, they are defined to be *Flesh* it self. This definition of an unregenerate person our Saviour gives, *Job. 3.6. That which is born of the Flesh is Flesh.* 'Tis spoken of all unregenerate persons that are born into the world. And you see our Saviour defines them to be *Flesh*. Now definitions being taken at least from predominant qualities, where the Essence is not mentioned: hence it is plain also from this definition, that the *Flesh* is a predominant quality in man. And this being so; this is one reason, why the unregenerate have their Conversations in the Lusts of the *Flesh*, namely, because the *Flesh* governs them. It is a *Law in their members*, which they cannot but obey, *Rom. 7. 23.* And therefore 'tis said *we are under Law* and *bound* to *lord* it over them, and to *reign* as a King, *Rom. 6. 12; 14.*

2. Because *the Lusts of the Flesh are pleasing to them.* They are not only as a Law in their members, compelling to obedience; but they are suitable and agreeable to corrupt nature, they are its own Off-spring. Hence the unregenerate are never more pleased than in fulfilling these Lusts. And this being so, no wonder they have their Conversation in them. And,

3. Because *they cannot walk in the Spirit.* Unregenerate persons, they are not able to lead a spiritual life, and therefore of necessity must lead a carnal one, and *have their Conversation in the Lusts of the Flesh.* There are but two principles going in the world, *the Flesh and Spirit*, according

according to which men are influenced and governed. We read of both in one Verse, *Rom. 8. 5. They that are after the Flesh, do mind the things of the Flesh; and they that are after the Spirit, the things of the Spirit.* If therefore we live not after the Spirit, we must of necessity live after the Flesh; for there is no Medium, there is no third principle to influence and govern us in our ways and courses. Now the unregenerate cannot walk in the Spirit, they cannot lead a spiritual life, because they are destitute of a spiritual principle; they are not made partakers of the Spirit of Christ; and therefore of necessity they must walk in the Flesh, and fulfill its Lust, this being the principle, that they have to guide them.

A P P L I C A T I O N.

This Doctrine may serve for *Instruction* and *Counsel*.

First, For *Instruction* in these following particulars.

1. Is it so, *That the Flesh and its Lusts is the cause and reason of a sinfull life*; then hence we may take a brief *Directory for our Humiliation*. We have all of us sufficient cause to be humbled for our Sins. Regenerate persons, and unregenerate had need be put on this duty. For who is there, that has not his Conversation, at least, at some times, in the Lusts of the Flesh? 'Tis true, the regenerate *don't commit Sin*, as the Apostle speaks, *1 Joh. 3. 9. i. e.* they don't make it their trade and practice, (as the Original word there imports) as the unregenerate do. But

yet in many things we offend all, Jam. 3. 2. where the Apostle speaks of regenerate persons as well as others, for he puts in himself among the rest. So that we have all sufficient cause for Humiliation; and we may take from our Doctrine a brief *Directory* for it. For here you may see Sin in the Pedigree of its causes; and so may run it up in your Prayers and Confessions, to its spring-head. Thus did *David*, *Psal.* 51. In which Psalm he makes Confession of his actual Sins of Adultery and Murder, as may be gathered from some passages of it. And having mentioned in the general, his actual Transgressions, he runs them up to the fountain-head, his Original Sin, v. 5. So we should do in our Humiliations, at least sometimes. And for our direction, we may reflect on the Doctrine, that is set before us, which gives us a *Platform* for our Humiliation, in that it shews us the several causes and descents of Sin.

1. Here is *Flesh* or corrupt Nature, having the seed of all Sin in it; and which being not an idle, but an active principle, brings forth a whole swarm of Lusts in the Heart.

2. Here are *Lusts* which are the first-born of corrupt Nature, and these bring forth,

3. *A sinfull Conversation*. Now all this we should have an eye to in our Humiliations before God for our Sins. When we have humbled our selves for our Flesh and Corruption, the root of all, then let us also reflect on our Lusts, which spring from it, and which put us on to sinfull actions; for all the Corruption, that is in the World is *through Lust*, 2 Pet. 3. 4.

And

And then having humbled our selves for our Lusts, let us go to our Actions or sinfull Life. Or if you will begin at your *actions*, and so go to your *Lusts*, and next to your *Flesh*. And here you have the whole Pedigree of Sin; which may serve to direct us in our Humiliation.

2. Is this the case of the unregenerate, to have their Conversation in the Lusts of the Flesh? then hence see *a difference between the regenerate and the unregenerate*. The unregenerate live after the Flesh; they are influenced by it as a governing principle; they yield a willing subjection to it, and live in a constant fulfilling of its Lusts. 'Tis the work, the trade, the business of their lives to *mind the things of the Flesh*, as the expression is, *Rom. 8. 5. to sow to the Flesh*, as tis otherwise expressed, *Gal. 5. 8. And to make Provision for the Flesh*, as the words are *Rom. 13. 14.* But regenerate persons have another sort of life. These are acted by another principle, namely the Spirit or new Nature, and so steer another course. Whereas the Flesh is the predominant principle in the unregenerate: Grace sways in the Godly Man's Heart, and bears rule in his Soul. 'Tis true, the Flesh is not wholly abolished, in those that are regenerate, there is Flesh still, a body of Sin we carry about with us whilst we live here. And this *Flesh lusteth against the Spirit*, according as you read, *Gal. 5. 17. This Law in the members still warreth against the Law in the mind*, *Rom. 7. 23.* And sometimes in particular conflicts gets the upper hand. But though the Flesh is not wholly subdued in those that are Godly, and in some actions

ons it may have a prevalency above the other principle: yet a sensible difference may be seen between the people of God and the unregenerate. For in those that are godly, the better principle is habitual and constant. 'Tis this is the governing principle of their actions, for the most part, and in their general course. As for the *Flesh*, though sometimes they are foyled by it, yet they yield not a willing subjection to it; neither live they in a constant fulfilling of its Lusts, nor make it their business to sow to the *Flesh*, as the unregenerate do. So that there is vast difference between them. One has his Conversation in the Lusts of the *Flesh*, the other has not. And this is plainly intimated in my Text, where the Apostle speaking of himself and others, that were regenerate and quickned by Christ; *We had all* (saith he) *our Conversation in times past, in the Lusts of the Flesh.* (*In times past*) Plainly implying, that now since they were quickned, they had another course of life. For as carnal men do mind the things of the *Flesh*; so *spiritual men mind the things of the Spirit*, Rom. 8. 5.

3. Lastly, Hence also we may learn, what to judge of the *best actions of unregenerate men*. Having their Conversation in the Lusts of the *Flesh*, and being always swayed by this principle; hence all their actions, the best of them, do favour of the *Flesh*, and so are not pleasing in the sight of God. This, my beloved, is heavy news for the unconverted. There are many of them, that take much pains in the service of God. Natural Conscience will not let them be quiet, unless

unless they make some shew of Religion. And therefore you shall see such persons as diligent in the outward work, in the ceremonious part, as the best Saints. But yet notwithstanding all this shew of Godliness and Piety; none of their actions are truly pleasing in the sight of God, because they savour of a *fleshly principle*, which hath the predominancy. They come from persons that are *in the Flesh*. And *they that are in the Flesh, cannot please God*, as the Apostle tells us, *Rom. 8. 8.* They may do, 'tis true, many actions *materially* good; that are good and commendable for the matter of them: but yet, none of their actions are fully pleasing in the sight of God, neither will avail them to eternal Life. For though for the matter their actions may be good, yet there are manifold defects in them. As,

1. *They come from a corrupt root.* There is a defect in the root of these actions. They don't come from *Faith working by Love*, which is the true principle of all acceptable obedience, for *neither Circumcision, nor Uncircumcision avails any thing, but Faith working by Love*, Gal. 5. 6. Without Faith and Love we want the Life and Soul of Obedience. Now both of these being the fruits of the new Creature, hence the unregenerate, for want of this principle, cannot perform acceptable obedience; though their actions may be good for the matter of them.

2. *There is a defect also in their state.* Unregenerate persons, they are not renewed, nor reconciled unto God; they are in a state of Sin and Enmity, and therefore their actions don't please God. He may justly say of them, as in *Mal.*

Mal. 1. 10. I have no pleasure in you, neither will I accept an offering at your hands. There is no obedience truly pleasing in the sight of God, but what is the fruit of the new Creature; and is perfum'd by *Christ's Mediation*. But the unregenerate want this; they have no principle of Grace within, neither have they an interest in *Christ's Mediation*: and therefore their actions are not pleasing unto God.

3. Lastly, There is a defect in the end and motive. Carnal men, they don't aim at God's Glory in their most commendable actions. They seldom or never rise higher than *self*. Their ends and aims are not spiritual. Either they have a natural aim; as when they are frighted into a little religiousness by affliction and extremity; as those you read of *Hos. 7. 14. who howled upon their beds for Corn and Wine*. Or they have a carnal aim, out of Bravery and Vain-glory; as the *Pharisees*, *Mat. 8. 2. to have glory of men*. Or at least a legal aim, seeming very devout, to quiet Conscience, or to satisfy God by their duties for their Sins. As those we read of *Mic. 6. 7, 8. who were willing to offer many Sacrifices yea to give their first born for the Sin of their Souls*. So that carnal persons are usually influenced by a selfish motive; and their *Sacrifices* and *Prayers* are an *abomination unto God*, as *Solomon* speaks, *Prov. 21. 17.*

2. If this be the case, perhaps some may say, 'tis as good for wicked men to neglect God's Service, as to attend it; to be profane as well as righteous; if so be their *Sacrifices* are an *abomination*.

R. To

R. To this I answer, Not so; for the thing admits of various degrees. God does not abominate the religious Performances of wicked men, as much as their Sins: yea, he is well pleased with the matter of them; and sometimes rewards such moral Obedience with temporal Blessings; because 'tis that which himself has commanded, and whereby he keeps up the Government of the World. *Abab's* going softly and mourning, was recompenced with a suspension of temporal Judgments, *1 Kin. 21. 29.* *Because he humbled himself before me, I will not bring the evil in his days.* The outward compliance of wicked men with religious duties, is good and usefull upon many accounts. It tends to promote an honest life, to keep up Order and Government in the world; to attain temporal Blessings at the hand of God here, to lessen the degrees of future punishment, and to put a person in the way of Grace, for Grace is given in the use of means: but yet we must say, notwithstanding all these benefits and uses, that 'twill not avail them to eternal Life. For *they that are in the Flesh cannot please God*, and that for the reasons but now mentioned.

Secondly, This Doctrine may serve for *Exhortation*. If this be the case of the unregenerate, then be exhorted, *you that are yet in your Unregeneracy to get out of this miserable condition*, and to leave this sinfull way of living, *of having your Conversation in the Lusts of the Flesh*. By way of Motive, consider,

1. That your *past Baptism* obligeth to it. By Baptism we were solemnly devoted to God and his

Ser-

Service; and did publicly profess, to renounce not only *the World* and the *Devil*, but also the *Flesh*. If therefore we still live after the *Flesh*, and have our Conversation in the Lusts of it; what is it, but virtually to renounce our Baptism, and to break our Oath of Allegiance unto God? And therefore let this prevail with us. But if a sense of duty will not prevail. Consider,

2. The great danger of living after the *Flesh*. Read with trembling those awfull words, *Rom. 8. 13. If ye live after the Flesh, ye shall die.* Not only a temporal, but an eternal Death: for thus much the threatning imports. Now, can you be content to die eternally? To be Fire-brands in Hell through the days of Eternity, and all this merely for the gratification of a base Lust, because you would live in the Lusts of the *Flesh*? Oh! think of it; and hasten forth of this miserable condition, ere it be too late.

Q. But what shall we do in order to avoid this carnal way of living?

R. I shall answer briefly in two words.

Direct. 1. Pray to God for a new Nature, a gracious principle. Whilst you are in the *Flesh*, you cannot but mind the things of the *Flesh*. The carnal heart will not favour of the things of God. Endeavour therefore to get your hearts changed, your natures renewed, the new Creature set up in you; by earnest Prayer, and a diligent waiting on God in his ordinances: and when once you have obtained a principle of Grace, this will oppose the principle of Corruption. *The Spirit lusteth against the Flesh.* Gal. 5. 17. This will war against the Lusts of the

the Flesh, and will certainly overcome them; *Sin shall not have dominion over you, when once you are got into a state of Grace, Rom. 6.14.*

Direct. 2. Having gotten a new Nature, a spiritual Nature; then *walk in the Spirit.* 'Tis the apostle's direction, *Gal. 5. 16. Walk in the Spirit, and ye shall not fulfill the Lusts of the Flesh.* If ye would not fulfill the Lusts of the Flesh, then walk in the Spirit. Cherish the motions of the new Creature; put them into practice; *mind the things that are of the Spirit*, as the expression is, *Rom. 8. 5.* Those things that are agreeable to the new and spiritual Nature, such as *Righteousness, Temperance, Meekness, Faith, Goodness, Gentleness*, and such like, as the Apostle reckons them up, *Gal. 5. 22, 23.* Follow diligently after these things, and so walk in the Spirit; and this is the way to avoid fulfilling the Lusts of the Flesh.

Sermon Fourteenth.

E P H E S. II. 3. Middle Clause.

(Ποιῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῆς διανοίας.)

---Fulfilling the desires of the Flesh, and of the Mind.

IN this Text and Context, the Apostle is shewing the various causes of a sinful life; namely, the World, the Devil, and the Flesh. This last he mentions in the Verse of my Text, *Among whom also we all had our Conversation in the Lusts of the Flesh, fulfilling the desires of the Flesh, and of the Mind.* This latter Clause, (*fulfilling the desires of the Flesh, and of the Mind,*) seems to be only a particular explication of what was delivered before in the general. Having told us, that *in times past, they had their Conversation in the Lusts of the Flesh;* if any should ask, what he means by that general Expression? Why, he tells us in my Text, that he means by it thus much, that *in times past, they fulfilled the desires of the Flesh, and of the mind.*

I shall briefly explain the words to you, and raise from them a few observations as I go along. The first term, that occurs to be explain'd, is the word (*fulfilling.*) In the Original 'tis

(ποιῦντες.)

(ποιῶν.) 'Tis the same word that the Apostle useth, 1 *Joh.* 3. 8. *He that committeth Sin it of the Devil.* Ο ποιῶν ἁμαρτίαν, i. e. he that makes Sin his trade and practice. For regenerate persons do sometimes commit Sin: and yet they are not the Children of the Devil. The meaning therefore is; not he that committeth an act of Sin; but he that committeth Sin so, as to make it his trade and constant practice. And so here in the Text, ποιῶν τὰ θελήματα τῆς σαρκός, *to fulfill, or do the Lusts of the Flesh*, is to make it our trade and practice so to do. Now from this term, and this explication, we may infer this Doctrine.

Doct. *That 'tis the trade and practice of unregenerate persons to put in execution the Lusts of the Flesh.* But I have spoken somewhat of this nature already on the second Verse, and therefore shall say no more now.

A second term that comes to be explained in this clause, is the word (*Desires.*) In the Original, 'tis (τὰ θελήματα) *the Wills*, as you find it in the Margin. Now if you ask, why the Lusts of the Flesh are called *Wills*? The reason is, because they have always the consent of the Will, when they are fulfilled. And hence we may infer this note.

Doct. *That the trade and practice of unregenerate men, in putting in execution the Lusts of the Flesh, is free and voluntary.* They fulfill the desires of the Flesh, and of the Mind. They so fulfill them, as to make it their trade and common practice. And this their practice is free and voluntary; their Wills give consent to it, and

therefore these Lusts, which they put in execution, are called in my Text by the name of *Wills*, But not intending to insist on this Doctrine, I come, in the next place to the following words, *viz. (of the Flesh, and of the Mind.)*

In this clause the Apostle particularizeth the Lusts of the Flesh, which he had mentioned in the general, dividing them into two sorts; into sensual Lusts and intellectual ones; Lusts of the Body, and Lusts of the Soul. (*Fulfilling the desires of the Flesh, and of the Mind.*) By the *Desires or Lusts of the Flesh*, as put in opposition to the Lusts of the Mind, are meant bodily Lusts, or sensitive ones. And by the *Lusts of the Mind*, are meant rational and intellectual Lusts, the Lusts of the Soul. So that Body and Soul, the sensitive part, and the intellectual have corrupt Lustings. And therefore from the words we may note this Doctrine.

Doct. *That the whole man is corrupted by Sin, or hath corrupt Lustings and irregular Desires. The Body hath, and so hath the Soul. Fulfilling the Desires of the Flesh, and of the Mind.*

From the first part of the Verse, I formerly observ'd this note, *that Flesh or Corruption belongs universally to all men.* That all men are corrupted. But at present I observe, that this Flesh or Corruption is in all the parts of man's Nature. And this is of different consideration from the other; as 'tis one thing to have all men diseased, and another thing to have all parts diseased. All men may be diseased, though they be not diseased in all their parts. But 'tis not so with inherent Corruption. Not only *totus homo* the whole

whole man is corrupted ; but *totum hominis*, all that is in man, all the powers and faculties of man they are corrupted. It is not therefore in the spiritual Malady, as in bodily Diseases. For many times in corporal Sickness, the head aches, when the heart is whole, and the foot is wounded, when the hand is well. But this Soul-distemper sticks and cleaves to every part, *neq; manus, neq; pes*, &c. (as one speaks) neither hand nor foot, neither head nor heart, is as it should be, or does as it should do. Now in handling of the Doctrine, I shall first demonstrate the truth of it, and then conclude with some improvement.

First, I shall demonstrate the truth of it. And that,

1. From plain Scripture.
2. By an Induction of Particulars. And,
3. By Scripture-arguments.

1. I shall demonstrate the truth of it from plain Scripture. My Text it self is a clear evidence. For there is no part scarred, but there is something in the Text, that holds forth the Corruption of it, either directly or implicitly. Here are the *Lusts of the Flesh*, namely of the body or sensitive part. And here are the *Lusts of the Mind*, or of the Understanding and reasoning part; in the word (*τὴν διάνοιαν*) which word properly refers to the Understanding. And here is also the Corruption of the *Will*, in the word (*τὴν βούλησιν*). For he calleth *Lusts*, when they come into action, by the name of *Wills*; the Wills of the Flesh and of the Mind. So that here you have the sensitive powers, and

the rational powers; in a word, all the powers that are in man, either mentioned expressly or implicitly; and the Apostle, you see, ascribes Lusts unto all of them, which therefore shews man's universal Corruption. So *Rom. 3. 10, &c.* the Apostle there goes over all the powers of man, and shews that Corruption sticks to them all. In the Mind, *there is none that understandeth, v. 11.* In the Will, *there is none that seeketh after God,* as you read in the same Verse. In all other parts, *the throat is an open Sepulchre, with their tongues they have used deceit, the poison of Aspes is under their lips, their mouth is full of cursing, their feet swift to shed blood, v. 13, 14, 15.* All parts both of Body and Soul are full of Corruption. *From the Soal of the foot to the crown of the head, there is no whole part, If. 1. 6.* So that the Scripture is clear in this truth; that the whole man, and all that is in man is corrupted. Which,

2. I shall demonstrate by an Induction of Particulars, taken from the several parts of man. Man may be divided into Body and Soul, into *Flesh* and *Mind*, as 'tis in the Text. Under *Flesh* are included bodily Senses and Members, and sensitive Appetites. Under the *Mind* are included (by a *Synecdoche*) all the powers and faculties of the Soul, Understanding, Conscience, Will and Affections. And all these are corrupted and vitiated.

1. If we begin with the body or *outward man*, this we shall find to be nothing else but a body of Sin, and all our *members to be instruments of Unrighteousness*, as the Apostle calls them, *Rom.*

6. 13. Hence we read of *eyes full of Adultery*, 2 Pet. 2. 14. *Of mouths full of bitterness and cursing*, and feet *swift to shed blood*, Rom. 3. 14, 15. *Of ears uncircumcised*, deaf unto every holy Suggestion, Act. 7. 51. *Of tongues unruly and full of deadly poison*, containing a world of iniquity, Jam. 3. 8. And so for the other Senses and Members, the Scripture shews, that they are all since the fall, instruments of iniquity; prone and ready to put in execution the corrupt affections and desires of the Soul. So that Corruption has seiz'd our outward man, and reigns in our body, whilst unregenerate, as the Apostle speaks, Rom. 6. 12. Again,

2. If we look to our *inward man*, or the powers of our Souls, Understanding, Conscience, Will and Affections, these also we shall find to be corrupted.

1. The *Understanding*, this is corrupted. 'Tis darkned, and alienated from the life of God, Eph. 4. 18. 'Tis *wise to do evil*, but 'tis *enmity against God*, Rom. 8. 7. 'Tis *not sufficient to think a good thought*, 2 Cor. 3. 5. In natural things, 'tis dim-sighted, but as to spiritual truths, 'tis quite out, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit*. What those things of the Spirit are, the Text tells us, no other than the plainest truths of the Gospel. Nay, he counts these foolishness, even those things, which are the wisdom of God. And no wonder, for *he cannot know them*, (as it follows) *for they are spiritually discerned*.

2. The *Conscience*, this also is defiled. So saith the Scripture, Tit. 1. 15. *Unto them that*

are defiled and unbelieving, nothing is pure, but their very Mind and Conscience is defiled. The Conscience, since the fall, does not rightly perform its office, of bearing witness, accusing or excusing, as there is occasion. But for the most part is deaf to the Suggestions of God's Spirit, and secure against the Threats and Judgments of the Law; being full of stupidity, insensibleness, and *past feeling*, as the expression is, *Eph. 4. 19.*

3. The *Will* hath its share also in Corruption. This has lost its native freedom, and is now become a *Servant of Sin*. 'Tis full of averfness, and enmity, and obstinacy against what is good, *Rom. 8. 7. The carnal Mind, (and Heart) is not subject to the law of God, neither indeed can be.* Though the proper object of the Will is good, and God is the highest and supream Good; yet it turns away from God, and seeks its chief good somewhere else. Hence that complaint of God by the Prophet, *Jer. 2. 13. My people have committed two evils; they have forsaken me, the fountain of living water, and have hewn to themselves Cisterns, that can hold no water.* But to pass on.

4. The *Affections*, these also are corrupted; being earthly, sensual, rebellious against reason, preferring empty and transitory contentments, before the great matters of Heaven and Eternity. In a word, the *imagination*s and affections of *man's heart are only evil*, *Gen. 6. 5.* And hence 'tis, that there is so little Love unto, or Desire after heavenly things. Thus have I proved by an induction of Particulars, that the whole man, and

and the whole of man, is corrupted by Sin. Which also may be proved,

3. *By Scripture-arguments.* I shall mention three.

1. That the whole man is corrupted by Sin, may be proved by this argument, *because the whole man has need to be sanctified.* I thus argue; if Sanctification reacheth to every part, then every part of man is corrupted. For Sanctification is nothing but the curing the Corruption of our nature. Now if any part were whole, it would not need the Physician or a Cure. If therefore we have need of Sanctification in every part, this shews that we are corrupted in every part. But that we have need of Sanctification in every part, is plain from that Prayer of St. Paul for the *Thessalonians*, 1 Thes. 5. 23. where he prays they may be *sanctified throughout in Body, Soul, and Spirit*, which take in the whole of man. By the *Spirit*, understand we, the superiour faculties, those that belong to the rational Soul, Understanding, Will, Conscience. By the *Soul* is meant the inferiour powers, the internal Senses and Affections; which are common to brutes, and which we commonly call the sensitive Soul. And by the *Body* he means the outward Members. For all which he prays, that they may be sanctified; a plain argument that they are all corrupted, for otherwise they need not Sanctification.

2. Another argument to prove the universal pravity of man's nature may be taken *from the testimony of the Pharisees themselves*, concerning the man that was born blind, *Joh. 9. 34. Thou wast*

wholly, say they, (ἐν ᾧ, thy whole man was) born in Sin; intimating, that he was corrupted all over. I confess, they seem only to apply it to such, whose birth God had branded with some defect, as he had this mans with blindness. But yet we may justly take it from these *Exterminators of Corruption*, as a remainder of that truth, which from their Fore-fathers had been derived to them. And so it proves not merely that men are born in Sin, but that the whole man (ἐν ᾧ ὁ ἄνθρωπος) is so. There is not a part or power free.

3. Lastly, Another argument may be drawn from that name that is given to Corruption in Scripture. 'Tis called by the name of *the old man*; Eph. 4. 22. *Put off the old man which is corrupt, &c.* Now why is Corruption called here by the name of *man*? Why, for this reason, because it overspreads the whole man, and has Members as large as man's Soul and Body. It is not called the *old Understanding*, or the *old Will*, or the *old Affections*, but the *old Man*, because all the powers and parts, that go to make a man, are tainted with it. And therefore *all things do become new*, when a man is regenerated, 2 Cor. 5. 17. And let this suffice for Demonstration; a brief Application shall conclude all.

APPLICATION.

Is it so, *That the whole man is corrupted by Sin*? Then,

1. Hence see the state of your Souls as they are by nature. What the Pharisees said of the man born

born blind, *thou wast altogether born in Sin*, may be applied to all of us. You were all, my beloved, as well as my self, born wholly in Sin. Considered merely in your natural state, there is no part found in you. Body and Soul are both corrupted. The Flesh and the Mind have both corrupt lustings; and there is not a faculty that retains its integrity. We ought to be instructed in this truth, that so we may rightly know our selves. Which we shall never do, till we thoroughly understand our sinfulness by nature.

2. *Bewail the Corruption of your nature.* What miserable creatures has Sin made us? It has not only robb'd us of God's image, and all that is spiritually good; but it has fill'd us with depraved and perverse dispositions, with irregular desires and corrupt lustings in the whole man. Our whole nature is depraved by Sin. The Contagion thereof has not only fallen on the lower animal faculties, on the Flesh, and the sensitive part; but it has ascended to the higher also, namely, to the Mind and rational Soul. And this being so, surely 'tis matter of great lamentation. You account that a very malignant disease which reacheth but one Member, if so be, it spoil it and make it useless; if it lame but a joint, or take away an eye. How much greater and more dangerous then, is this spiritual disease, which extends it self to all that is in man, and corrupts and vitiates his whole nature, and makes him abominable in God's sight? You account that a poisonous creature, and so loath it, which has poison but in one part; as Serpents in their Stings, and Vipers in their Teeth, which when taken

taken out, the rest is not poisonous. How justly then might God loath us, who are poisonous all over. For the Poison of Sin hath soak'd all and pierc'd through every part of us. It is in our Souls, and 'tis in our Bodies. There is no part or power free. And therefore Sin in Scripture is usually compared to such bodily diseases, which overspread all the parts; particularly to a *Leprosie* (whereby it was typified in the ceremonial Law) which goes over the whole Body. This therefore calls on us, to bewail our nature; seeing every part is infected and diseased, and justly makes us loathsome in the sight of God.

3. *See the need of Regeneration, and what a great and difficult work it is.* The Corruption of man's nature shews the need of Regeneration; and man's universal Corruption the great difficulty of it. If only one part was corrupted in us, then Regeneration might not be so difficult. But when the whole is corrupted, and every part needs mending, this shews Regeneration to be a great work. To heal but the Lungs or Liver, if corrupted, is accounted a great cure, though performed but on one part: but Regeneration is the curing and renewing of the whole man. In those that are regenerate, *old things are done away, and all things become new*, 2 Cor. 5. 17. Which therefore shews it to be a great work, and may serve as some discovery to try our selves by. But this leads to a fourth use.

4. Enquire, *Whether this universal Corruption of nature is yet healed by regenerating Grace,* that our natures, since the fall, have been universally depraved, has been undeniably proved. Now the question is, Whether or no, they are healed and renewed by regenerating Grace. If you ask, how shall we know it? For the discovery of it, I shall only at present, refer you to one Scripture, that but now mentioned, 2 Cor. 5. 17. *If any man be in Christ, he is a new creature: old things are past away, behold all things are become new.* The Apostle here gives a brief description of the new Creature; and shews that it consists in two things; in the *passing away of old things, and in the coming of new.* Now, *is this change wrought in you? Are old things past away? Are all things become new?*

1. *Are old things past away?* Old Pride, old Ignorance, old Malice, old Wickedness? Have you *put off the old man*, as the expression is Eph. 4. 22. I don't say, that the old man is wholly put off by the Saints in this life. But have you put him off, so as to denominate you regenerate persons? Have you put him off as to his rule and dominion? More particularly,

1. *Do you grieve for the remainders of your Corruption?* Were you ever sensible of that body of Sin, you carry about with you? Regenerate persons do mourn under it. Observe how bitterly Paul complains, Rom. 7. 24.

2. *Do you make opposition against it?* Do you strive against old things? Regenerate persons, they not only complain of Sin, but fight against it,

it, Gal. 5. 17. *The Flesh lusteth against the Spirit and the Spirit against the Flesh.*

3. *Are you mortifying the old man daily?* The new creature is continually making opposition unto Sin, and seeking to crucifie it. Some limbs of the old *Adam* does ever and anon drop off. Though Sin doth not die perfectly, yet it dies daily. A gracious Soul thinks he can never sufficiently kill it.

Let us try our selves by this first mark, whether we are new creatures. *Are old things passing away?* Do we grieve for Sin, the remainders of it? Do we oppose it, and daily mortifie it? If so, this is the passing away of old things, though not in a *legal*, yet in an *Evangelical* sense; and though it be not to *satisfaction*, yet it is to *acceptation*.

2. *Are all things become new?* In the new Creature there is not only the passing away of old things, but all things become new. There are new Principles, new Aims, new Affections and Dispositions; yea *all things become new*. And therefore Grace is called *the new man*; not the new Eye, or the new Tongue, the new Mind, or new Will, but the *new Man*, Eph. 4. 24. (as Corruption in v. 22. is called the *old Man*) to shew that it overspreads our whole Fabrick. More particularly,

1. In the new creature there is a *new mind*. Regenerate persons are *renewed in their minds*, Eph. 4. 23. They see things with another aspect than they did before. Formerly they saw no great evil in Sin: now they discern it to be the worst

worst of evils. Heretofore they saw no great
 vileness in Christ: now Christ is all with them,
 together lovely, the chief among ten thousand.
 At that time past, they had a good opinion of them-
 selves and their own righteousness; but now
 they see their own Vileness and Corruption,
 and such shortness in their best performances,
 that they cry out of them, as *filthy rags*, *If. 64. 6.*
 so that Grace makes a great change in the Mind;
 it gives a person a *new mind*.

2. In the new creature there is a *new heart*.
Ezek. 36. 26. A new heart, saith God, will I give
thee. 'Tis spoken of the work of Regeneration.
 Regenerate persons have *new hearts*. Hearts a-
 dorned with gracious habits, and holy disposi-
 tions. They have *hearts after God's own heart*,
 as 'twas said of *David*. That consent with God's,
 and answer his heart, as the Echo the voice.
Psal. 27. 8. When thou saidst, Seek ye my face, my
heart said unto thee, thy face will I seek. Those
 that are renewed, they have hearts prepared to
 do God's will. They say with *Paul, Lord, what*
wilt thou have me to do. Time was, when their
 hearts were set on Sin, and the bent of their af-
 fections was toward the world: but now, Grace,
 like a *Byass*, doth strongly incline them to what
 is spiritually good, and carry out their hearts
 and affections toward God.

3. The new creature has a *new life*. No soon-
 er you read of God's bestowing a new heart,
 but it presently follows, and *they shall walk in my*
statutes, *Ezek. 36. 27.* Grace will alter a man's
 walk. Before, perhaps, he walk'd proudly, but
 now

now humbly. Before loosely, but now holily. Now he makes the word his rule, and Christ's life his pattern. Now his *conversation is in Heaven*, Phil. 3. 10. and *his members are instruments of righteousness unto God*, Rom. 6. 13.

Now if we find it thus with us, that all things are become new; that we have new *minds*, new *hearts*, and new *lives*; then we may conclude that we are new creatures, and have the Corruption of our nature healed, in some measure by regenerating Grace.

5. Lastly, If on search we find that we are renewed, and that our Corruptions in some measure are purged out, then *let us bless God, and be thankfull for it*. But if on the other side, there be any that find that they are not renewed, but that their old Corruptions still remain with them, *let such be exhorted to endeavour what they can to purge them out*. And to stir you up to this duty, consider what 'tis you are exhorted to. Why, 'tis to be cleansed from your *spiritual filthiness*, and to purge out the Corruption of your nature. And this, one would think, should be of it self sufficient motive. What is there of filthiness that belongs to you, but you purge and cleanse daily? Your hands, and your cloaths, yea your houses and streets, because they contract daily dirt, you take care to have them all cleansed. Let me therefore reason with you, from your own practice in lesser matters; Will you be more careful of your outward man; of your bodies and cloaths, yea of your houses and very streets, than you will of your Souls? O foolish people, and unwise!

Life! How justly may I use the words of our Saviour, *Luk. 11. 39, 40. Ye fools, do ye make clean that which is without, and your inward part is full of wickedness.* Suffer therefore this word of advice: Endeavour to purge out your inward Corruptions; and remember (to excite you) that unless you be purged, renewed, and sanctified, you cannot please God here, *Rom. 8. 8.* Neither shall you enjoy him in the world to come, *Heb. 12. 14.*

Sermon

Sermon Fifteenth.

E P H E S. II. 3. Latter Part.

And were by nature the Children of wrath, even as others.

IN the foregoing Discourses we have largely considered the first branch of the Apostle's description of man's natural state, as 'tis a *state of Sin*; and the several *guides* which influence and govern him in his Conversation, whilst unregenerate. Come we now to consider the other branch of the description of man's state by Nature, as 'tis a *state of Misery*; and this we have in the words of my Text, *and were by nature the Children of wrath, even as others.*

In which words the Apostle acquaints us, that not only those persons, who have their Conversation in the Lusts of the Flesh, and do actually fulfill them, are the *Children of Wrath*: but he plainly asserts, that this is the case of all men, and that by *Nature*. So that every *Infant* coming into the World is a Child of wrath, as well as he that is guilty of actual Sin.

My Text then speaks forth the *Misery* of man by *Nature*; and brings to the world very dolefull Tidings. It plainly shews us, that all men by Nature are Children of wrath; and
more

more particularly it holds forth these two things.

1. That the state of man by nature is a state of wrath. And,

2. That this state is common unto all.

1. *That the state of man by nature is a state of wrath. (And were by nature Children of wrath.)*

The Apostle speaks it in opposition to *imitation* and *custom*, which yet is *altera natura*, a second Nature; and understands by it our Birth-state, as the word *Nature* in Scripture is oft-times taken. Thus *Rom. 2. 27.* the *Gentiles* are there called the *Uncircumcision by nature*, i. e. by Birth, in respect of the privilege that the *Jews* had by Birth, which the *Gentiles* had not. So *Gal. 2. 15.* in opposition thereto, saith the Apostle, *We who are Jews by nature*, i. e. who are so by Birth. And that this is the meaning of the Apostle in this place, that *we are by nature* (i. e. by Birth and natural Generation) *Children of wrath*, and not so merely by imitation and custom, may be proved by these reasons, which we find suggested in the Text it self.

1. Because the word (*τεκνα*) in the Text, *relates unto Nativity*. Remarkable therefore is that change of the Phrase, which the Apostle makes use of in the Text and Context. In the second Verse, where speaking of actual Sinners, and calling them *Children of disobedience*, he expresseth it by (*υιοι*.) But in my Text, speaking of Sinners by nature, and calling them *Children of wrath*, he changeth the word, and useth (*τεκνα*.) which though it signifies a Child at large, yet primarily and properly it signifies a little Child.

a Child new born. And this seems to be the reason of the change of the word.

2. Because it is spoken plainly *in opposition to the pride of the Jews*, touching those privileges they had by Birth. The *Jews*, you know, stood much upon it, that they were the Children of *Abraham*. Now the Apostle (as is evident) speaks point blank in opposition unto that. *We*, saith he, (namely we *Jews*) though we pride our selves that we have *Abraham* to our Father, and are the Children of the Covenant, yet we are Children of wrath, yea we are *by nature Children of wrath*, i. e. we are so by Birth, as well as the *Gentiles*, whom by way of reproach, they called *Sinners of the Gentiles*, Gal. 2. 15. Yet in this respect there is no difference, *we are all by nature* (namely, by Birth and natural Generation) *Children of wrath, even as others*. But this brings to the second thing observed.

2. Here's the *commonness of this state*. As he shews that the state of man by nature is a state of wrath; so also that this state is common unto all. This is implied in those words (*even as others*.) The Apostle speaks it of *Jews* and *Gentiles*, and turns it from one unto the other. For in this respect there is no difference. 'Tis a common case; and none are excepted. No, not the *Jews*, God's peculiar Favourites, who prided themselves in their Birth-privileges; yet these by nature were Children of wrath, even as others, i. e. as other *Gentiles*, and all the rest of Mankind, of what Nation soever.

From the words thus explained, I infer two Doctrines.

1. All

1. *All Men and Women are Sinners by nature.*
And,

2. *All Men by nature from their very Birth, are children of wrath.*

The former is implied, and the latter is plainly asserted in our Text. I begin with the first Doctrine.

D. *All Men and Women are Sinners by nature.* This is a Doctrine which many persons cannot believe; particularly, the *Pelagians, Arminians, and Socinians*; denying the Doctrine of Original Sin, they will only own, that men are Sinners by imitation and practice, but not by nature. But how plainly are these men confuted in my Text, where the Apostle tells us, that *all by nature are Children of wrath*; which plainly implies, that all Men and Women are *Sinners by nature*, for otherwise they could not be Children of wrath; wrath always pre-supposing Sin, so be it be just, as *God's wrath* must be presumed to be.

This Doctrine, for substance, has already been handled. However, I shall speak a little to it in this place, though it should be but by way of remembrance, it being so plainly implied in my Text. In speaking to it, I shall take this method.

1. Explain in what sense we are Sinners by nature. And,

2. Shew, how we came to be so.

1. I shall explain, in what sense we are Sinners by nature. The word *Nature* is somewhat ambiguous, and calls for a little Explication.

1. Sometimes 'tis taken, *for that which constitutes our very being*. Thus 'tis the *nature* of man to be a reasonable creature, to have a Body and Soul. Take away this, and you destroy the man, you destroy our *nature*. Now in this sense Sin is not natural. We may be men, though we are not Sinners. Sin does not go to the *constitution* of our Essence. This was the old *Manichean* Heresie, which made the very Substance of man to be Sin. In this sense, we are not Sinners by nature, for Sin does not constitute our being.

2. Sometimes the word (Nature) is also taken *for that which does necessarily flow from our being*. Thus 'tis natural for man to hunger and thirst, to reason and discourse, and to own a Deity. It is his *Nature*. *Non constitutive*, 'tis not that which puts him first into being, and denominates him a man; but yet 'tis his *Nature consecutive*, it flows from his Nature, from his very Constitution, and is an internal consequence of it. Now neither in this sense are we *Sinners by nature*; taking *Nature* in its pure essentials, and as it came out of the hand of God. This is plain not only from *Adam* in his innocent state, but also from the instance of *Christ*. *Christ* had man's Nature and natural Properties; and yet he was not a Sinner by Nature; Sin did not naturally and necessarily flow from his very Being and Constitution. And therefore as Sin is not necessary to us, *constitutive*, 'tis not that which constitutes our Being; so neither is it natural, *consecutive*, it does not necessarily flow from our Being; if we take Nature, *puris naturalibus*, in its pure essentials;

entials; though, I confess, if considered in our fallen state, our very nature doth incline us unto Sin, and Sin doth naturally flow from it. But this is not so much on the account of our nature, as of that inherent Corruption, which since the fall is mingled with our nature, and like a weight or byass, inclines us unto Sin.

3. Lastly, Sometimes the word *Nature* is also taken for *our Birth-state*, and denotes that *which is derived to us by natural Generation*, and that cleaves to us from our very Birth. In this sense the word *Nature* is used in those places, *Gal. 2. 15.* and *Rom. 2. 27.* where the Apostle speaking of *Jews* and *Gentiles*, he calls one *Jews by nature*, and the other, the *Uncircumcision by nature*. In both which places, by *nature* is meant their *Birth-state*. For he is speaking of the Privilege that the *Jews* had by Birth, which the *Gentiles* had not. And in this sense must we take the word, as used in my Text. We are *Sinners by nature*, i. e. by Birth. We are born Sinners. Sin cleaves to us from the very Womb.

And let this suffice for that first thing, In what sense we are Sinners by nature. We are Sinners by nature, *subjective*, so as to be sinfull as soon as born; upon the account of which we are inclined to sin from our Youth upward, though Sin does not *ingredi essentiam*, go to make up our Being and Essence, considered merely as Men and Creatures. I come,

2. To shew, *how we came to be Sinners by nature*, to be thus sinfull as soon as born. Tho' much already has been spoken on this head, yet I shall add a few things now. And,

1. Negatively, we are not Sinners by nature, *upon the account of our primitive creation.* The nature of man, as at first created, had not this inbred Corruption in it, which it now hath. To assert this, would make God the Author of Sin, But the Blessed God is not, cannot be the *Author of Sin.* All that God made was very good: so you read, *Gen. 1. 31.* As we came out of the hands of God, we were pure and clean, and not corrupted. *Eccl. 7. ult. God made man upright.* When God made us at the beginning, he made us holy in his own image, as you read, *Gen. 1. 27. So God created man in his own image.* Which image consisted in *righteousness and true holiness*, as the Apostle explains it, *Eph. 4. 24.* Thus 'twas with man at his first Creation; which therefore could not be the cause of that Sinfulness, which now cleaves to us from the very Birth. And therefore for any to reflect on the Doctrine of man's Sinfulness by nature, as tho' it made God the Author of Sin, is idle and vain, God is not the Author of Sin. Neither did God, at first, make us sinfull, though we are so now. Our Sinfullness by nature is not by Creation.

2. *Neither is it merely on the account of natural Generation.* This, I confess, is the way and means whereby this Corruption is conveyed to us. 'Tis a *causa sine qua non*, a necessary condition and pre-requisite; and so it would have been with respect to Righteousness, had Adam stood. But 'tis neither a *cause* of one or the other. 'Tis only, as I may term it, considered in its self, the Pipe and Chanel wherein it runs. I say, considered in its self. For otherwise if you take it

conjunctly with that law that is annex'd unto it, viz. *that like should beget its like*; more particularly, that *Adam* standing should bring forth an holy Off-spring, but *Adam* falling, should, on the other hand, beget a corrupt issue; so in some sense, it may be said to be a cause of our inherent Corruption, though considered in its self, 'tis only a means of conveying it to us.

3. As natural Generation simply consider'd, is not the cause of our inherent Corruption, *so neither the sinfulness of immediate Parents from whom we come.* My meaning is, The ground why a man is born sinfull, is not simply, because his next Parents, Father and Mother, are such. 'Tis true, they are causes *sine quibus non*, i. e. if it could be supposed, that the Parents were not sinfull, I then grant their Children would not be sinfull. But yet the sinfulness of immediate Parents is not the cause and ground of our sinfulness; which seems evident from this reason, because, if it were, then men would beget Children sinfull according to that degree of Sinfulness that themselves have. And consequently Parents more wicked, would beget Children more wicked; and wicked Parents in their elder years, when they are more wicked (for wicked men go worse and worse) would have Children more wicked than in their younger years, which is contrary to experience. And therefore I conclude, that our Sinfulness by nature doth not depend on the Sinfulness of our immediate Parents simply considered. 'Tis true, they are instruments of conveying it to us; and as they beget men, so they beget sinfull men. Hence that

ot David, Psal. 51. 5. *In sin did my mother conceive me.* But though they are instruments and means of conveyance, yet they are not causes of our sinfulness, as is plain from that of the Prophet Ezekiel, chap. 18. 20. *The Son shall not bear the iniquity of the Father.* 'Tis spoken of immediate Parents; and 'tis expressly said, *The Child shall not bear the iniquity of the Father.* From whence we may learn, that 'tis not the sinfulness of immediate Parents, that makes their Children sinfull from their Birth. I grant that sinfull and corrupt Parents cannot produce a pure Off-spring; *for no clean thing can come from an unclean,* Job 14. 4. The stream cannot rise higher than the fountain. But withall I assert, that the want of righteousness in the Child, would not be his Sin; it would be his Misery, but 'twould not be his Sin, if there were not something more to make it his Sin, besides his being born of sinfull Parents. Therefore,

4. Lastly, That which is the cause of our Sinfulness by nature, is *the disobedience of our first Father Adam.* And here 'tis the Scripture doth refer it. It is not Generation, it is not immediate Parents simply considered; these are the Channels through which it is convey'd; but it is plainly and clearly *the first sin of Adam*, which corrupted his nature, and which corrupts ours. The Scripture is plain in this point. What more plain than that of the Apostle, Rom. 5. 19. *By one man's disobedience many were made sinners.* If you ask what it is that makes many Sinners? The Apostle himself resolves you. It is *one man's disobedience*, namely, the disobedience of our first

first Father *Adam*. Therefore you read, *v. 12.* *That by one man sin entred into the world, and death by sin; so death passed upon all men, in whom all have sinned.* Mark the expression. 'Tis not only *in whom all are made sinfull*, ἀμαρτωλοί, as in *v. 19.* but it is, *in whom all have sinned* (ἡμαρτητοῦ) which plainly denotes actual Sin. So that he speaks, not only of the inherent Corruption of our natures which we have from *Adam*, but also of an act of Sin, that we are guilty of as soon as born. Which act of sin in order of nature, precedes the inherent Corruption of our natures, as the cause of it. For had we not been guilty of some act of sin, which did at first corrupt our nature, the Corruption of our nature, as but now minded, though it would be our *Misery*, yet it would not be our *Sin*.

2. Now if you ask me, what act of sin it is, that we are guilty of as soon as born, whereby our natures come to be corrupted?

R. I answer in the general, 'tis the *first act of Adam's sin*, his eating the forbidden fruit.

2. If you farther ask, Why should the guilt of that first sin be conveyed to us, and infect our natures more than other sins of *Adam*, or of our immediate Parents?

R. To this I answer, because *Adam was a publick head at his first transgression* which he ceased to be after the fall, and which does not belong to any other Parent. We read in Scripture but of two publick heads, *Adam* and *Christ*. One, the fountain of *Sin* and *Death*; the other, the fountain of *Righteousness* and *Life*. As for immediate Parents, they are not publick heads to their

their Off-Spring. Hence we read now, that *the Son shall not bear the iniquity of the Father*, Ezek. 18. 20.

Q. If you farther enquire, How, came *Adam* to be our *Publick head*, seeing we our selves did not make him so?

R. I answer, 'twas *God* that made him our publick head, even that *God*, that also made *Christ* a publick head to save us; I mean all those that are his Seed, or that believe in him. There are two ways whereby a person may be made a *publick head*.

1. *By the choice of the parties themselves*. And so your *Burgeses* in Parliament are publick Heads and Representatives. Now *Adam* was not a common person in this sense. We never chose him in our own persons. But,

2. There is another way of becoming a *Publick head*, and that is *by the choice of another*. So *Christ* is a common and publick person. Not chosen by man, but *God* chose him for us. And so *Adam* also was a publick head by *God's* appointment, to all that naturally descend from him by ordinary generation. I add (*ordinary generation*) that so *Christ* might be excepted, for *Adam* was not his publick head; and therefore *Christ* was not born in Sin.

Thus you see, how we came to be *sinners by nature*. It is the act of *Adam's* first sin, whilst he stood as a *common person*, being *imputed* to us, and charged on us, that makes us *sinfull*, that corrupted his nature, and that corrupts ours. *By one man sin entred into the world*, and by the first offence of that one man, we his natural posterity

erity and off-spring are made Sinners, as the Apostle shews, *Rom. 5.* And let this suffice for the Doctrinal part.

A P P L I C A T I O N.

Is it so, *That all men and women are sinners by nature?* Then in the first place,

I. *Believe this Doctrine.* There is much of the Gospel depends on receiving or rejecting this Doctrine, as a *judicious Divine* has well observ'd, [*Burg. of Orig. Sin.*] If a man be erroneous or heretical in this, he cannot be Orthodox in many substantial parts of Religion. What *Austin* said concerning the *Trinity*, is true also in some measure concerning this; we may err easily here, and dangerously too. *Easily*; for such is the self-fulness, and self-flattery that is in every one, that he is difficultly perswaded to believe that he is thus sinfull and miserable by nature. And an error here is *dangerous* too; because if this Pillar falls to the ground, almost the whole Edifice of Evangelical Doctrine will tumble down with it. Give me leave to instance in a few particulars. *E. G.* If a man err about our native sinfulness, denying it either in part or in whole, he must necessarily with the *Arminians* hold *Free-Will*. Do but take away *Original Sin*, and then you establish *Free-Will*. Then man hath the same power to do good; to obey, repent, and believe, as he had in Creation. There may be indeed some Wounds and Debilitations upon him; but not a spiritual death, of which you read in the first Verse of the Chapter of my Text.

Again,

Again, if *Free-Will* be establish'd, then the *Grace of God* in Conversion is evacuated, there is no absolute necessity of it. It is only, *ad faci-
cilis operandum*, as the *Pelagians* of old spake, to make us work more easily and readily; not that we absolutely stand in need of it. So the work of Conversion will not be ascribed wholly to the power of God's Grace; at the best, we shall make Grace but an *adjuvant cause*, or a partial one with our *Free-Will*; and so praise will be given partly to our selves, and partly unto God, contrary unto the *Apostle*, 1 Cor. 4. 7.

Once more, if we do not believe aright about Original Sin, or our Sinfulness by nature, then we must also mis-believe about *Justification*; and that cannot be made such a glorious act of God's Grace, as indeed it is. For if *Adam's Sin* be not imputed to us, then neither will the *Imputation of Christ's Righteousness* be received. For these do usually stand and fall together: and 'tis common with the *Arminians* to deny the latter, as well as the former. And so we set up our *Dagon* against *God's Ark*; our righteousness in the room of Christ's.

'Tis therefore of great consequence to be well established in this truth. And many advantages will come by it. For,

1. A firm belief of this Doctrine will not only set us right in other great Doctrines of the Christian Religion, as but now hinted, but 'twill also be a means to silence the impatient and blasphemous complaints of men against nature. Tully of old complain'd of nature, as an hard Step-Mother to Mankind, for sending us into the world in so misfe-

miserable a condition, *corpore nudo, fragili, infirmo*, and so he goes on; with a body naked, frail and weak. *Non tam editi quàm ejecti*, said the Heathen, we are not so much brought forth, as cast forth. Now these Complaints do border on Blasphemy. For what is spoken against nature redounds upon God, the Author of nature. And yet how shall we be able to silence these Complaints, but only by owning the present Doctrine? Why Man, of all Creatures, should be by nature most miserable? There is no true answer could ever be given to satisfy, but this, Because all Men and Women are sinners by nature, they come sinfull into the world. The young ones of Birds and Beasts are not so miserable as our Infants, as to their outward condition because not corrupted by sin. 'Tis our sinfulness by nature is the cause and reason of that *grave jugum super filios Adam*, as *Austin* calls it, of that heavy yoke of afflictions and misery that befall men.

2. Another advantage of believing this Doctrine is this, hereby we shall come to know our selves. *Γινῶσι σαυτὸν, know thy self; è cælo descendit*, said the Heathen, it came from Heaven, 'tis such an excellent rule. And the Scripture insists much on this duty; we are bid to *search and examine our selves*. Now by firmly believing this Doctrine of man's sinfulness by nature, we shall come to know our selves, to know how vile and abominable we are, which we shall never do, till we own this Doctrine.

3. 'Twill direct us in our humiliations, and tend to make us truly humbled before God. 'Tis not sufficient for a man to be humbled for his actual sins,

sin, unless also he goes to the cause and root of them. And therefore you find, that when *David* would humble himself for his sin, he thinks it not enough to confess and bewail his Adultery and Murder; but also to confess, *he was conceived in sin*, Psal. 51. His *actual* sins carried him to his *original*. And so *Paul*, when he complain'd of that impotency in him to do good, he presently goes to the cause of it, the *law of sin in him*, the *body of sin he carried about with him*, Rom. 7. And so we in our Humiliations must likewise confess our native sinfulness. And where there is not the true knowledge of this, our humiliation will never be deep enough.

4. Lastly, Another advantage is this; *'twill make us to understand the true nature of Regeneration*. For our sinfulness by nature lays a foundation for that Doctrine. Except we be *regenerated*, we cannot be *saved*, so saith our Saviour, *Joh. 3. 3*. A mistake therefore in this point is very dangerous. And yet without the knowledge of our sinfulness by nature, we must needs be ignorant of the true nature of Regeneration, as is plain from the case of *Nicodemus*, who was a *Master*, a Teacher in *Israel*; and yet grossly ignorant of the great Doctrine of Regeneration, because he knew not, that *whatsoever is born of the flesh is flesh*; or that all Mankind are by nature corrupt, *Joh. 3. 6*. And what's the reason that our modern *Sacrinians*, and many others do place Regeneration in Morality, Civility, and a Reformation of life; but only because they deny the Doctrine of Original Sin, or else mistake it. If this Doctrine was firmly believed, and
rightly

rightly understood, this would shew us, that we need a spiritual Renovation of our natures, as well as an outward change of life, and would undeceive us, as to those mistakes that are going in the world about Regeneration. *Vid. Dr. Owen of the Spirit, p. 181, &c.*

2. Our Doctrine is a Confutation of the Pelagian Heresie, which tells us, *we are sinners, not by birth and nature, but only by practice and custom*; and that we sinned in Adam, not as an Head and Representative, but only as an exemplary Father, imitating his Sin and actual Transgression. But this is contrary not only to that of the Apostle Paul, *Rom. 5. 12.* but also to my Text, which tells us expressly, *we are by nature Children of wrath*; therefore of necessity must be *sinners by nature*, as was before shewn. But of this formerly.

3. Hence see a reason, *why some Infants die.* 'Tis a common thing for Infants to die as well as others. Death reigns as a Monarch over all sorts of men. So saith the Apostle, *Rom. 5. 12. By one man sin entred into the world, and death by sin, and so death passed upon all, and reigns over all, yea over Infants, v. 14. over those that never sinned after the similitude of Adam's transgression*; 'tis a Periphrasis of Infants, who never actually sinned, as Adam did. Yet Death reigns over these. So that multitudes there are, that just come into the world, and salute their Friends (if I may so speak) and then go weeping out again. Now if you should ask Death, as they asked Christ, *Mat. 21. 23. By what authority he doth these things?* By what title he reigns over all, even little Infants? Why, my Text and
Do-

Doctrine shews his Commission, and gives this as the ground of it, because all men, even Infants and all are sinners by nature. And where there is sin, there Death has power to reign. For the Wages and Merit of sin is death, *Rom. 6. ult.* No wonder then to see Infants die, seeing Infants by nature are sinners as well as others.

4. Lastly, Hence also see a reason, *why God, if he please, may send us all to Hell, and that justly too, as soon as we are born.* The reason is, because we are all of us sinners by nature. And therefore we are justly exposed unto wrath, as my Text tells us, not only to God's wrath in this life, but in the life to come; for all sin carries in its nature, the merit and desert of eternal Damnation. But of this more in the next Doctrine.

Sermon Sixteenth.

E P H E S. II. 3. *Latter Part.*

And were by nature the Children of wrath, even as others.

THese words are a short, but dolefull description of man's state by nature. We are all by nature Children of wrath. The *Apostle* asserts it, not only of actual and abominable Sinners; of those who fulfill the Lusts of the Flesh, and make it their business so to do; but he plainly tells us this is the case of all men, and that by nature; not an Infant that is born, according to the law of Generation, but he is a Child of wrath as soon as born.

From the words I have observed two Doctrines; one implied, the other express'd.

1. *All men and women are sinners by nature.*
And,

2. *All men by nature from their very birth, are Children of wrath.*

The first Doctrine being finish'd, I proceed to the second, viz.

D. *All men by nature from their very birth, are Children of wrath.* Flatterers of nature may lessen the wound, and say with the *Pelagian*, that we are only Children of Sin and Wrath by

T

imita-

imitation and custom. But Heirs of Grace should and will rather magnifie their Physician; and acknowledge with the *Aposle*, that we are all by nature, from our very Birth, *Children of wrath*. For the *Aposle* speaks it in opposition to *imitation* and *cu^m om*, as before noted; and by *nature* understands our birth-state, and asserts it as the common lot of all. So that we must not confine this truth to a party only; as though it concern'd only idolatrous *Pagans*, deluded *Turks*, or superstitious *Papists*; when 'tis a truth that knocks at every ones door, whether *Jew* or *Gentile*, *Turk* or *Christian*. Neither People nor Ministers, no, not the *Apostles* can exempt themselves; but great and small, rich and poor, yea those whom the Lord has *not appointed unto wrath*, (as the expression is, *1 Thess. 5. 9.*) yet these by nature are *Children of wrath*, even as others.

In handling this point, I shall first speak to it more generally; and then more distinctly in some particular Propositions.

First, More generally. And here,

1. I shall state it.

2. Shew the meaning of that Phrase, *Children of wrath*. And,

3. Apply it.

1. I shall state it, that so you may not misunderstand me. And,

1. When I say, *That all men by nature are Children of wrath*, I don't assert, that all are reprobated. There is a great difference between these two. 'Tis one thing to be a Child of wrath

wrath and to deserve Damnation; and another thing to be reprobated of God for ever, and never more to be admitted into favour. All men by nature are *Children of wrath*, so saith the Scripture, my Text in particular. But all men are not reprobated; there would then be none saved. But multitudes there be, that obtain Salvation by Jesus Christ, notwithstanding by nature they are *Children of wrath*. So then, to be reprobated, and to be by nature a Child of wrath are two things. The latter may be, where the former is not. And therefore, when I say, that all men by nature are *Children of wrath*, I don't assert, that all are reprobated.

2. *Neither do I deny the birth-privilege of Christians, in being born within the Church and Covenant.* Some there are, who bring this Scripture to exclude Infants from a visible standing in the Church and Covenant. But both are consistent. What? though by nature we are *Children of wrath*; yet it does not follow, but that by Grace and the favour of God we may be taken into a better condition. A state of wrath, 'tis true, goeth first in order of nature; but a state of Grace may immediately succeed. The *Jews* by nature were *Children of wrath*, as well as we; and yet their Children were Church-members, and in Covenant for all that, and therefore they were commanded to be circumcised, *Gen. 17. 7; 10.* And accordingly, we read of *Jews* by nature, *Gal. 2. 15. We who are Jews by nature.* In which place the Apostle opposeth the natural privilege of the members of the Church, to the condition of the *Heathen*. And as 'twas of old,

so is it now. As there were *Jews by nature*, i. e. persons born members of the *Jewish Church*; so there are *Christians by nature*, i. e. persons born members of the *Christian Church*. For the Infant privilege of being Church-members, and in Covenant with their Parents is no-where repealed in the New Testament. Not in our Text, where they are said, *by nature to be Children of wrath*; for this was equally applicable to *Jews* and *Christians*, as the Apostle doth apply it, and turns it in my Text from one to the other. And therefore to be a Child of wrath by nature, doth not destroy the Birth-privilege of *Christians*, any more than it did the Birth-privilege of the *Jews*. Which outward privilege is good ground to hope for the Salvation of such Infants, that die in their Infancy, which cannot be said, with respect to the *Heathen*; here we must flee only to God's *Election*, which is secret and unknown. I don't say, that all the Infants of Christian Parents, dying in their Infancy, are certainly saved. Yet this I assert, that all such Children are born members of the visible Church, and are in some sense *holy*, as the *Apostle* calls them, *1 Cor. 7. 14*. Which is ground to hope for the Salvation of such Infants, dying in their Minority, and not living to break Covenant with God, if so be the Parents neglect not their duty.

3. Lastly, As I don't assert that all are reprobated, neither deny the Birth-privilege of *Christians*; so I only assert, *That all men considered in their mere natural condition, without respect to God's Grace and Covenant, are Children of wrath.*

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Considered merely in a state of nature, taking nature for corrupt nature, as it must be taken in our fallen state, and so they are Heirs and Children of wrath in its full latitude.

Now if you ask me, what I mean by a *Child of wrath*? This comes to be explained in the next general. Which is,

2. To shew the meaning of that Phrase (*Children of wrath.*) And were by nature the Children of wrath. For the better understanding of this Phrase, you must know, 'tis an *Hebraism*, and so according to the Hebrew Language, you read of a *Child of disobedience*, a *Child of wrath*, and the like. The *Jews* in common Speech do use to apply the word *Son* or *Child*, to many things. And when 'tis so applied, 'tis sometimes taken actively, and sometimes passively.

1. *Actively.* Thus what a man is addicted to, what he seeks after, he is said to be a *Child of*. Thus you read of a *Child of wisdom*, Mat. 11. 19. Now the Children of Wisdom, are those that give up themselves to be led and guided by Wisdom, those that make it their study and practice. Again, you read of *Children of disobedience*, Eph. 2. 2. where also the Phrase is used *actively*, and denotes those that are addicted to disobedience. As in like manner, by way of opposition, *obedient Children* are called *τὸν ὁμολογούντων*, Children of obedience, 1 Pet. 1. 14. denoting those that addict themselves to do the will of God. The Phrase then is sometimes taken *actively*. But this is not the meaning of the word in my Text, as though by *Children of wrath* were meant wrathfull Children,

2. *Passively.* Thus what belongs, or is due to a man, he is said to be a *Child of*. So *cursed Children*, 2 Pet. 2. 14. In the Original *καταραται τέκνα*, *Children of the curse*; 'tis taken *passively*, and denotes those to whom the Curse belongs, So Mat. 23. 15. you read there of a *Son of Hell*, a *Child of Hell*, i. e. one, to whom Hell is due. As we use to say, such an one, the Gallows is his due. That is, if we should speak according to the Hebrew Language, he is a *Child of the Gallows*. So that the Phrase is sometimes taken *passively*, as in the above instances, as also in my Text, where a *Child of wrath* denotes a person to whom wrath is due. I confess, *Tertullian* understands the Phrase in an *active* sense. And by *Children of wrath*, understands *angry and wrathfull Children*. But the generality of *Divines* in their exposition go against him, as well as the scope of the *Apostle* in this place, who is speaking here of man's misery *by nature*, even from his Birth; and little Children, even from the Womb, are not capable of Wrath and Passion.

We must not therefore understand the Phrase in an *active* sense; as though by *Children of wrath*, were meant angry and wrathfull Children; as in the foregoing Verse, *Children of disobedience*, denoted those that were addicted to disobedience: but in a *passive* sense, which seems to be intended by the change of the word, as before noted; and so by *Children of wrath*, the *Apostle* means those, that are exposed to wrath, namely, to the wrath of the great God, for 'tis of his wrath he is here speaking. We are not from our Birth exposed to the wrath of any person

son upon the account of our Sin; unless it be to God's wrath. So then the Doctrine more expressly is this.

D. *All men by nature from their very Birth, are exposed to the wrath of the great God.*

This is the state of all men by nature. God is their Enemy, they are exposed unto his wrath. 'Twas not thus at man's first Creation. When God at first created man, there was perfect Amity and Friendship between them. Man was then a Favourite of Heaven, was endued with God's image, and was lovely and amiable in God's sight. But when man rebelled against God his Maker by Sin, he forfeited God's Image and Favour; and is now justly exposed to his wrath, and this from his Birth, even as soon as born. 'Tis true, none of us, that are here present, rebelled against God in our own persons before we were born, upon the account of which, we are exposed from our Birth unto the wrath of God. But yet we all rebelled in *Adam* our Representative, in whose Loins we were, and who was our head. So that his act was *interpretatively* ours, our Will being *virtually* in his. And hence it comes to pass, that now we are born in a sinfull condition; Enemies and Rebels against God, and are justly exposed to his wrath, as soon as born. *Rom. 5. 12. By one man sin entred into the world, and death by sin, so death passed upon all men, for that all have sinned.* How have all sinned, even little Infants, over whom death reigns? Why, in *Adam* their Head and Representative. And therefore are exposed to God's wrath as well as he.

Thus then you see, how we came to be brought forth in this miserable condition, to be Heirs of wrath. Which, let me tell you, is a very miserable state indeed.

Before I proceed to handle the Doctrine in some particular propositions, give me leave to make some little improvement of this general point,

APPLICATION.

Is it so, *That all men by nature are exposed to the wrath of the great God?* Then, in the first place.

First, By way of Instruction. Hence I infer, *That man's state by nature is a miserable state.* This is plain, because he is exposed to God's wrath as soon as born, considered merely in his natural state.

More particularly, to shew you the misery of this state; consider with me these following Particulars. Consider,

1. Whilst you remain in this state, *you have nothing to do with any of the promises.* The promises of the Gospel are the Saints Cordial, that refresheth and supports them under all their troubles. They would not part with their interest in them, for all the Blessings this world can afford. But whilst you remain in your natural state, Children of wrath, you have not a right to one of them. *Children of wrath, and strangers to the Covenant of Promise;* so it follows, *Eph. 2. 3.* compared with *v. 12.* And is not this, think you, a miserable condition, to be excluded from
God's

God's Promises? The promise of Pardon, of Life and Salvation. Yet thus 'tis. The promises to you are a fountain sealed. Whilst we remain in a state of nature, we see nothing but the flaming Sword. There remains nothing *but a fearfull looking for of fiery indignation*, as the Apostle expresseth it, *Heb. 10. 27.* Consider,

2. Whilst Children of wrath, *you are Heirs also to all God's curses.* And let me tell you, 'tis a dreadfull thing, to be exposed to God's curse. This useth to blast where-ever it comes. *Christ cursed the Fig-tree, and it withered away, Mar. 11. 21.* And the Curse of God will have its effect on your Souls, if it be not removed by a change of your state. For you stand liable to all the curses written in the law. *Gal. 3. 10. Cursed be every one that continueth not, &c.* This is the state of all Sinners, who are Children of wrath, they are under the curse. They are cursed in their Persons, and cursed in their Estates; cursed in Basket, and cursed in Store; cursed in Soul, and cursed in Body; cursed in Time, and will be cursed to all Eternity, if they live and die in this state. Oh! think with your selves, ye graceless Sinners, what a miserable condition you live in? Oh! how can you eat your meat with comfort, whilst you remain in a state of nature, and the curse of God hangs over your heads? There is a story of *Democles*, that he sat at a Table with a sharp Sword hanging over his head, with a small Thread. You may guess what a Stomach he had to his Food. Why just this is your condition. The Sword of God's wrath and heavy curse hangs over your head, and this
by

by the slender Thread of your Lives; and then 'twill come upon you to the utmost, if so be, you die in this state. But this leads me to a third particular. Consider,

3. Whilst you remain in this state, *you are liable to Hell and eternal Damnation*, Perhaps now, you are not sensible of God's wrath and curse, being made partakers of his common bounty. And you don't value Gospel-promises, not being convinced of your great need of them. Well, but remember, that this is only a time of trial, which God gives you. He now waits to be gracious to you, if so be you will turn to him by Repentance. But if you neglect and let slip your season, and live and die in your natural state; then know, that God's wrath will certainly overtake you in the next life, and you shall not escape. God will then send you to the Furnace of Hell; and there you will know what the wrath of God is, which I profess to want words to paint forth unto you. 'Tis set forth in Scripture, by *devouring Fire, everlasting Fire*. But know, that God's wrath is above our Conceptions, Fire it self cannot set it forth. I have read of a Persecutor on his Death-bed, who being somewhat sensible of God's wrath, cried out most bitterly at the thoughts of it, saying, *He would be glad to lie for ever behind the fire in his Chimney, if so be he might escape God's wrath*. O my Beloved! 'tis a *fearfull thing to fall into the hands of the living God*. To be immediately tormented by his wrathfull power, as those are, that are cast into Hell. And yet this, this will be your case, if you live and die in your natural condition,

And

And is it not then a miserable state, that you are in by nature? To be Children of wrath, of God's wrath? To have nothing to do with any of the promises, yea to be Heirs of all God's curses, and to be exposed to the Flames of Hell, to everlasting Damnation at the day of judgment? Certainly it is.

And can you contentedly abide in this state? I appeal to your selves, whether this is a state to be rested in? Awake then; ye careless Sinners, you that are yet in a state of nature, a state of sin, and a state of wrath, having never experienced a regenerating change: I say, rouse up from your carnal security; and endeavour to get out of this miserable state. And this brings me to a second use.

Secondly, By way of Exhortation: Endeavour to get out of this miserable state. Are all men by nature exposed to the wrath of the great God; then be advised, to flee from this wrath.

By way of Motive, to make this advice the more effectual, take with you these following particulars. Consider,

1. *Whose wrath it is you are exposed to.* Why, 'tis no less than the wrath of the great God. And *who knows the power of his anger?* as the Psalmist speaks, *Psal. 90. 11.* Who knows it? The question implies a strong Negation. None knows it. None can utter or comprehend it. You know how dreadfully our Saviour cryed out, when under some bitter impressions of it; *My God, my God, why hast thou forsaken me?* And it made him to sweat drops of Blood. This is the wrath you are liable to. Even that wrath, which is the
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Quintessence of Hell, if I may so speak; and which made *Luther* cry out, from a bitter sense of it at his first Conversion, when he felt but a little part of it, *Ira Dei est Infernus Diaboli, & omnium Damnatorum*. The wrath of God is the Hell of Devils and damned Spirits. I say, this is that wrath you are exposed to, even God's wrath. Now such as is the person, so is his wrath. The wrath of a *King*, compared with that of an inferiour person, is much more formidable. *Solomon* tells us, 'tis as the roaring of a *Lion*, *Prov.* 19. 12. which makes the beasts of the Forest to tremble. How did *Haman's* heart tremble, when the *King* rose up from the Banquet in wrath? *Esth.* 7. 7. But God's wrath is much more terrible. For the wrath of a *King*, is the wrath of a man. Now man's wrath is like himself; this is finite and may be born; but God's wrath, that is infinite, that is intolerable. All other wrath compared with this, is but as a Spark compared with a Flame. This is most terrible. And that which the Devils, those sturdy Spirits tremble at the thoughts and foresight of, *Jam.* 2. 19. What then will ye do, ye graceless Sinners! to have it poured on you, and that without mixture? This assuredly will be your case, if you live and die in your natural state, in your unconversion; though perhaps now you little regard it, and have not so much faith as the Devils have, to quake and tremble at the thoughts of it. Consider,

2. The fearfull expressions, whereby this wrath is represented in Scripture; and let this make you flee from it. 'Tis set forth in Scripture by

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poison'd Arrows, and devouring Fire, Job 6. 4. There you have God's wrath represented by poison'd Arrows, that *drink up the Spirits.* *The Arrows of the Almighty* (saith he) *are within me;* (i. e. the wrath of God, the terrors of God, as he explains himself in the close of the Verse) *the poison thereof drinketh up my Spirits.* It seems to allude to the poison'd darts of some barbarous Nations, who were wont to dip their Arrows into poison, which inflamed those bodies wherein they stuck, and caused great pain. Now to these, for the terror and dread of it, God's wrath is compared. And not only so, but 'tis also set forth by devouring Fire, *Isa. 33. 14. Who among us shall dwell with devouring fire?* That 'tis God and his wrath that is meant in this place, by *devouring fire*, seems plain from that smart and quick retortion of the Prophet in the following Verse, *v. 15. He that walketh righteously, and speaketh uprightly, shall dwell with him, shall have God for his defence:* whom, you Hypocrites so much dread, and to whose wrath you shall be exposed, which shall be to you, as devouring fire. Yea 'tis set forth by *everlasting fire*, *Mat. 25. 41. Go ye cursed into everlasting fire, prepared for the Devil and his Angels?* What fire is that ~~is~~, which can be supposed to work on Angelical natures? Why, surely no other than the fire of God's wrath. I don't say, that in Hell there will be no material fire, for the punishment of mens Bodies which share in Sin, as well as their Souls. Yet this I believe, that God's immediate wrath imprest upon their Souls, will be their chief punishment. And this in Scripture is
set

set forth by fire, everlasting fire; both which denote the dreadfulnes of it. What pains so tedious as those of fire? What fire so painfull, as that which is eternal? Yet these are the expressions, whereby God's wrath is represented to us.

O my Beloved! let the consideration of this dreadfull wrath, represented to us in such frightfull expressions, awake and rouse you from your carnal security, and make you restless in your natural state. Remember, that by nature you are Children of wrath; such wrath which the Scripture paints out unto you in most frightfull expressions. Consider,

3. *The direfull effects of this wrath*, both in this world, and the world to come.

In this world. Here I might instance in good men, and bad men; both have tasted somewhat of God's wrath, whereby we may learn how dreadfull it is. What a miserable Spectacle was poor *Spira*? He was even driven to his wits end. Having some impressions of God's wrath, he felt an Hell, whilst he was upon earth; and could neither eat, nor sleep, nor work, but was full of Torment and spiritual Anguish, and could find no remedy. Again, what a miserable creature was treacherous *Judas*? when the curse of God, or the wrath of God entred into him, as the *Psalmist* prophesied it should, *Psal.* 109. 8, 17, 18. to which the *Apostle* refers, *Act.* 1. 20. he was full of anguish, dread and horror, so that he chose strangling rather than life, and went forth and hanged himself. O, Sirs! consider and believe what I am about to say. The wrath of
God,

God, how light soever you make of it now, is the most dreadfull torment that can be inflicted. 'Tis *this*, 'tis *this*, that makes Hell. I mean this principally, though not this only. God grant, we may never feel it! The Apostle calls it, *fiery indignation that shall devour the adversary*, Heb. 10. 27. And you see what a fire it makes in those Souls, that do but sip and tast of it. It makes them full of anguish and horror, and to chuse death rather than life. This is plain from those instances but now mentioned. I might also evince it from some examples of good men, that have likewise tasted of God's wrath. I shall mention two, *Heman* and *Job*. Observe how bitterly *Heman* crys out, *Psal.* 88. 3. *My Soul*, saith he, *is full of trouble*. Why, what's the matter? What's the cause of this trouble? He tells you, *v.* 7. *thy wrath lieth hard upon me*. And what was the effect? Why, it made him *continually ready to die*; it lay so hard on him, that it almost prest his Soul from his Body; neither was that all, but it put him out of his right mind, it made him *distracted*, *v.* 15. *whilst I suffer thy terrors I am distracted*. Poor *Heman* was in a sorrowfull case, as bad almost as words can utter; and all from some feeling of God's wrath. Once more observe the direfull effects of this wrath in good *Job*. It made him curse the day of his Birth, and to cry out, *Oh that my grief was thoroughly weighed, it would be heavier than the sand*. What is the matter, that *Job* makes this bitter complaint? Is it because he had lost his Estate, his Children, his Health? No, that's not the reason. For all the while that he had but afflictions

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common unto men, yea, though he was every way surrounded with them, as being visited with a loathsome disease, his Body fill'd with dolours and pains, his Children lost, Servants destroyed by fire from Heaven, his estate quite gone unto an extremity of poverty, his Wife abhorring his breath, and tempting him to blasphemy; all this while, the Text tells us, *chap. 2. 10. that in all this Job sinned not with his lips;* but was quiet and patient, as the Holy Ghost in the New Testament takes notice of him, *Jam. 5. Ye have heard of the patience of Job:* what then was the cause of Job's great impatience, in cursing his Birth, &c. Why because God at last came in with his terrors, and made him to taste of his wrath, as himself informs us, *Job 6. 4. The terrors of God, the wrath of God was so terrible, that he could not bear it.* And therefore he prays, *that God would destroy him, and kill him out-right, v. 8, 9.* So that by this you see, what a terrible thing God's wrath is. Death is nothing in comparison of it. And yet let me tell you, that in all these instances of good and bad men in this life; they had but some sippings, as I may so speak of the cup of God's wrath, in comparison of what is to be felt in Hell, where the wicked shall *drink the very dregs of it,* as the expression is, *Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them. (He poureth out of the same.)* Here in this world God promiscuously pours forth from the upper part of the cup, both to
good

good and bad, as he sees fit. (*But the dregs thereof*) the bitterest part, the worst of it, this is reserved for the other world, where the effects of God's wrath shall be seen and felt in a more eminent manner. And you may guess a little how dreadful it will be, from what has been seen in this world. For all God's terrors in this life, that at any time have seized on poor Mortals, are nothing but the sippings of the top of that cup; the bottom whereof is reserved for Hell. And if that sipping, which the Saints have had, is so terrible, who yet had a mixture of Love with it, as in the case of *Job*, &c. Oh think then a little, how great and intolerable will that vengeance be, that shall be pure wrath, *wrath without mixture*, as the expression is, *Rev. 14. 10.*

Be perswaded then, my beloved Friends, from the direfull effects of God's wrath, to endeavour what you can, to flee from and escape it:

2. But where shall we flee?

R. To the Blessed *Jesus*; for he can screen us from the wrath of God. He bore God's wrath that we might not feel it, I mean those that believe on him. *'Tis Jesus that delivereth from the wrath to come*, as the Apostle tells us, *1 Thess. 1. 10.* Flee therefore to him; by making an entire dedication of your selves to him and to his service; so as to own him in all his offices, in all his ordinances, in all his appointments, and this is the way to be delivered from wrath.

Sermon Seventeenth.

E P H E S. II. 3. Latter Part.

And were by nature the Children of wrath, even as others.

D. **T**HE Doctrine is, *All men by nature, from their very birth, are exposed to the wrath of the great God.* God's wrath may be taken two ways, immanently or transiently.

1. *Immanently*, as 'tis in God, and so it denotes his *vindictive Justice*, his anger and displeasure against Sin, or his will to punish and be avenged on Sinners.

2. *Transiently*, in the effects of it, and so it denotes those punishments and miseries that befall men, as the effects and consequents of this wrath. Both senses seem to be implied and contained in my Text; and therefore I shall divide the general Doctrine into two Propositions.

Prop. 1. *God is angry and highly displeased, with all men and women in their natural condition.*

Prop. 2. *All men by nature are liable to the effects of God's wrath.*

Of each in their order.

I begin at present with the first Proposition;
viz.

Doct. *God is angry and highly displeased, with all men and women in their natural condition.*

If all men by nature are Children of wrath, then it follows, that God is displeased and highly offended with all men and women in their natural condition. For what is wrath, but anger and displeasure; yea anger as it were boild up to its height. This Doctrine then is plain from the Text; and the reason of it, in short, is this, because all men and women are *sinners by nature*, as you formerly heard. For God is angry with none but for sin.

In handling this point, I shall,

1. Speak somewhat to God's wrath, and the terribleness of it. And,
2. Make some brief improvement.

First, I shall speak something to *God's wrath, and the terribleness of it.* God's wrath in the general, is his *vindictive Justice*, and 'tis founded in the purity and holiness of his nature; and therefore is free from all dregs of passion and perturbation, which use to appear in man's wrath. Man's wrath is a perturbation of Spirit. The wrath of man is the rage of man. It discomposeth and disturbeth himself as well as others. But God's wrath is pure and holy, free from all passion and perturbation. 'Tis nothing else but his vindictive Justice: which Justice, as it simply burneth against Sin, is called *his anger*; and as it sparkles out more fiercely, 'tis called *his wrath*. Which wrath in Scripture is represented as very

terrible. 'Tis set forth by *consuming fire*, and *fiery indignation that shall devour the adversary*, Heb. 10. 27. ch. 12. ult.

Touching the terribleness of God's anger, it may be learnt in some measure, from the preceding discourse. But no words can fully express it. 'Tis above expression, 'tis beyond conception. So the *Psalmist* plainly intimates, *Psal.* 90. 11. *Who knows the power of thine anger? Who knows it? i. e. none knows it.* None ever yet from the beginning of the world unto this day, has been able to declare it in its full latitude, and 'twill never be fully known, till 'tis felt in Hell. Expect not therefore a full description of God's anger, which implies, if I may so speak, an inclination in the Almighty to be *avenged on his Enemies*, Deut. 32. 41. I say, expect not a full description of God's anger, and the terribleness of it: I shall only faintly represent it to you in some few particulars, which yet bespeak it sufficiently terrible. And to raise your thoughts, that you may the better conceive of God's anger how terrible it is, consider with me these following particulars.

1. Consider *God's anger in a threatning*, when only at a distance, and see how terrible that is. You will find, that this hath set persons a trembling, and hath made both their ears to tingle, as it did *Eli's* and those of his time, 1 *Sam.* 3. 11. and others also in the time of *Manasseh*, 2 *King.* 21. 12. *Therefore thus saith the Lord God of Israel, I am bringing such evil upon Judah and Jerusalem, that whosoever heareth of it, both his ears shall tingle.* 'Twas a threatning of God's anger
against

against *Judah* and *Jerusalem* in *Manasseh's* time; which threatning had respect only to temporal judgments. Now if God's anger hanging only in a threatning be so terrible, what will the feeling of it be? yea, if God's anger manifested in a threatning, referring only to temporal punishment be so awfull, as to make both the ears to tingle, what then will it do, if so be it has respect to eternal Punishment, and the Damnation of Hell? Surely this, if duly considered, is enough to set ears and heart, and all a tingling. And this the Devils, those sturdy Spirits that excell in strength, know well enough, and therefore they tremble at the thoughts of it, *Jam. 2. 19. Thou believest there is one God; the Devils also believe and tremble.* Believing the truth and faithfulness of God, that he will bring them to judgment, and pour out his wrath upon them; they quake and tremble at the foresight of it. Now if God's anger hanging only in a threatning, and seen only at a distance, be so terrible; by this you may gather in some measure, what the feeling of God's anger it self is.

2. Consider, *God's wrath in the sippings of it by men in this life.* And hereby you may learn, that 'tis a terrible thing. Do but go to poor *Job* pouring out his complaint, according as you find in the 6th Ch. and thence you may be informed of this truth. *Job* in that Chapter pours out most bitter complaints, that his grief and calamity was heavier than the sand, v. 2. that his words were swallowed up, (meaning, that he had not words sufficient to express his grief) v. 3. And therefore he prays that God would destroy him,

and cut him off, v. 9. And what's the reason? Why, because of some sippings of God's anger, which he tasted, and which he compared unto *poisoned Arrows that stuck in him, and drank up his Spirits*, v. 4. Go also and converse with poor *Heman* in *Psal. 88*. there also you shall find him under bitter complaints, how his Soul was full of trouble, v. 3. how he was *afflicted and ready to die from his youth up, and was almost distracted*, v. 15. And all because of *God's wrath that lay hard on him*, v. 7. He had some tast of the wrath of God; and though twas but a tast, in comparison of what the wicked have in Hell, yet he could not bear it.

Now think a little, if the tasting and sipping of God's wrath be so terrible, yea to the Saints, who also had a mixture of love with it, and on whom God did not let out all his wrath; how dreadfull and intolerable that wrath will be, that shall be pure wrath, poured out on the wicked, without mixture in the other world. Certainly, my beloved, we may learn from this, that God's wrath is a terrible thing.

3. Consider, *God's wrath in the sufferings of Christ*; and hereby you will be informed, tis terrible wrath. Our Blessed Lord, he also drank of the cup of God's wrath, not for himself, but for our sakes; and this not by constraint, but freely and willingly, *Job. 18. 11*. But notwithstanding, he willingly drank of this cup; yet twas such a cup, that made our Saviour's nature to shrink, that not only made him to sweat drops of blood, but also sorrowfull even unto death, and to pray earnestly once and again, that *if it were*

were possible, *this cup might pass from him* Mat. 26. and Luk. 22. compared. Though other considerations, such as the certainty of his Resurrection, his future Glory, and his seeing the fruit of the Travail of his Soul; though these, and such like, made him to drink chearfully of it; yet nature droops, and can't bear up under this burden.

Now, if our Blessed Lord, who had the *fulness of the Spirit to support him*, Col. 2. 9. yet groaned so bitterly under the feeling of this wrath, and complained so dolefully, *My God, my God, why hast thou forsaken me?* When he knew there was reason enough for it, because he became man's *surety*: Oh! what think you, will the wrath of God be, when let out on Sinners themselves, who must grapple with it in their own strength? *If these things were done in a green tree, what think you will be done in a dry?* To allude to that of Christ, Luk. 23. 31. If our Blessed Lord, who was *God's fellow*, at whose beck the Devils trembled when he was upon earth, begging and entreating that he would not torment them before their time; yet if he experienced God's wrath to be so amazing? Surely you may gather from his Sufferings, from his Agonies and Cries, that the wrath of God is a very terrible thing.

4. Consider, *God's wrath in the torments of Hell*, and the Groans of the damned, and this will inform you 'tis terrible wrath. 'Tis the wrath of God, which is the chief ingredient in Hell torments. 'Tis this that makes those hideous cries among the damned in Hell. Now did

you but hear the groans of the damned, their howlings and yellings, their cries and shrieks, you would soon be convinced that the wrath of God is a terrible thing. Give me leave to realize the case to you by this familiar supposition, for which I have sufficient warrant in Scripture. *Luk. 16. 23, 24.* we read there of *Dives's* being in the flames of Hell; *And in Hell he lift up his eyes being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cryed and said, &c. for I am tormented in this flame.* Now suppose you were set on the brink of Hell, and there you saw *Dives* with the flames of Hell round about him, miserably roaring by reason of his torment, most bitterly cursing the day of his birth, and gnashing his teeth against God himself, *blaspheming him by reason of his pain,* as the expression is, *Rev. 16. 11.* I say, suppose you were by and saw all this with your own eyes; would it not make your hearts to tremble, to see these direfull effects of God's wrath? Why, learn then from all this, to believe that God's wrath is a terrible thing. And let this suffice for the first thing, or the Doctrinal part. I come now to the

A P P L I C A T I O N.

Is it so, *That God is angry with all men and women in their natural condition; and that God's wrath and anger is so terrible as you have heard? Oh! then my Beloved, you that are yet in your unconversion, in your natural condition, remember, that this is no state for you to rest in.* You are all by nature

nature Children of wrath; and so you remain, till converting Grace makes a difference. Now can you be content to abide in this state, wherein you are exposed to the wrath and anger of the great God, that wrath which makes Hell, which Hell will be your portion, if you live and die in this condition? And yet who is there that lays it to heart, or endeavours to get out of this miserable state? Oh! how has the Devil and Sin bewitched you? If you were but in danger of bodily life, how carefull and diligent would you be to escape it? If you were but under the displeasure of a *King*, a man, your fellow-creature; how industrious would you be to be reingratiated? And yet who is there among you, that is striving to obtain the favour of God, who yet, you hear, is offended with you? Suffer therefore this word of advice. *Agree with your adversary whilst you are in the way.* Endeavour to make your peace with God, and to get his anger turned away from you.

To make this advice the more effectual, consider with me these following particulars. Consider,

I. *That the thing is possible.* Though all men by nature are Children of wrath; yet it does not follow, that they must live and die in that condition. God is not so angry with men and women in their natural condition, as never more to be reconciled unto them. Multitudes of Sinners as vile as your selves, as great Enemies to God as your selves, have been reconciled in time past, as the Scripture testifies, *Col. 1. 21.* And you, saith the Apostle, *that were sometimes aliena-*

alienated, and enemies in your mind by wicked works, yet now hath he reconciled. So 1 Cor. 5.18. All things are of God, who hath reconciled us to himself by Christ Jesus. Paul speaks of himself as well as others; who before his Conversion was a vile Person, an Enemy to God, and Persecuter of his People; and yet he was reconciled by Jesus Christ. Now 'tis a known Maxim, *Quod factum fuit, potest fieri*, That which has been done in time past, may be done again in like circumstances. Seeing therefore other Sinners as great Enemies to God as your selves, have been reconciled in time past; hence there is ground of hope for you, and this is encouragement. Consider,

2. That God is willing of your reconciliation. The willingness of God to be reconciled unto Sinners, is set forth in the Parable of the Prodigal Son, whose Father received him with all joy upon his return. The Parable you have, *Luk.* 15. 11, to 24. In which Parable our Saviour represents the natural state of all men before their Conversion. We are all of us in our natural state, like this Prodigal Son. We are strayed from God into a far Country. Our minds and affections are alienated from him. And we have spent our substance by riotous living. We have lost that primitive righteousness and holiness, wherewith we were endued, by rebelling against God in our first Parents. But if we return to God by Repentance, he is willing and ready to give us entertainment, as the Father of the Prodigal gave him. For that's the design and scope of this Parable. Let this then be another motive

tive to perswade you to make your peace with God. God is willing to be reconciled unto you. The fault is not on his side. Consider,

3. *That God doth offer you most reasonable terms,* which you cannot justly except against. God does not stand on the strict terms of the old Covenant, perfect obedience without the least failure. Neither does he require that you give to him *your first-born for your transgression, or thousands of rams, or ten thousands of rivers of oyl,* as the Prophet brings in some speaking, Mic. 6. 6, 7. No, all that God requires of you, is to humble your selves at his foot, and to reach out your hand to receive the atonement. Repentance and Faith are the terms of the Gospel. Terms as low as can be imagined; against which you can make no reasonable exception. Can any Malefactor expect peace with his arms in his hand, without coming in and making his submission? And can any terms be proposed easier, than to believe in Christ for the pardon of your Sins; and to reach out your hand to receive the Atonement? If *Faith* be difficult; 'tis not so in regard of its self, but in regard of our natural enmity to God, and the pride of our Hearts. 'Tis hard only, as *the law is weak,* namely *through the Flesh,* Rom, 8. 3. But nothing in it self can be more reasonable or easie. And therefore let the ~~un~~reasonableness of the terms proposed, make you willing to accept of peace on them. Consider,

4. *'Tis a singular privilege to have terms of peace proposed to you.* How light soever you make of it, yet 'tis a singular favour that God is pleased to propose terms. He was not bound by any law

law of justice so to do. He might have left us under the terms of the old Covenant, and so have suffered us to perish in our Sins. That therefore God has capitulated with us, and has proposed to us new Articles of Peace; 'tis an act of Grace, yea of special Grace. 'Tis such a favour which God has not vouchsafed unto all. The fallen Angels had never any terms of Peace and Reconciliation proposed unto them. *Christ* took not on him the nature of Angels. No, he is offer'd as a Saviour unto none but the fallen race of Mankind. And to these only, during the time of this life. The damned in Hell, tho' but just departed out of this world, have no offers of peace made them. Oh! how 'twould revive those miserable wretches to hear once more of terms of peace! No, *'tis appointed for all men to die, and after that to come to judgment.* After death there are no terms of peace, 'tis the living only have this privilege. And not all the living neither. Immortality, Life, and the terms of Peace, are only brought to light by the Gospel. The terms of Reconciliation, which some fanſie to be offer'd in the shining of the Sun and falling of the rain, will scarce bring persons unto peace with God. This therefore is a singular privilege, to have terms of peace proposed to us. And therefore be perswaded from this motive, to accept of peace upon Gospel-terms, because 'tis your mercy and singular privilege to have terms of peace proposed to you. Consider,

5. *That God doth beseech you to be reconciled unto him.* The happiness of God will not be diminished, whether you be reconciled to him or no; yet God doth earnestly beseech and request you, as I may so speak, 2 Cor. 5. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* Gospel Ministers are *Christ's Ambassadors.* How despicable soever the world account them; yet they sustain the person of God, and they supply the place of Christ here on earth, in dealing with Sinners. Therefore their intreaties are *virtually* Gods. *As though God, saith the Apostle, did beseech you by us.* Now shall God beseech you to be reconciled, and will you not accept of the terms of reconciliation? Oh consider it! Remember the person that intreats and beseecheth you. 'Tis God by his Ministers. 'Tis that God who can speak you into nothing. Who can as easily send you into Hell with his breath, as breathe out a kind invitation to you. 'Tis God, that made you, that maintains you in being; that never did you the least wrong, but hath born with many injuries from you; 'tis God who doth not need your friendship, any more than he fears your enmity; 'tis this God that beseecheth and requesteth you to be reconciled. Take heed of denying God's Requests; lest when you cry he stop his ears. Oh! how can you think to look God in the face at the last day, if you reject his entreaties and requests? Let this then move you to make peace with God, he begs it at your hands. In his name, I request and beseech you
this

this day, to be reconciled unto him. Consider,

6. Lastly, *That if you refuse to make peace with him, God will pour out his wrath upon you in the hottest Hell.* Do not think, that God needs your peace or friendship. Though he entreats you and earnestly beseeches you by his Servants and Ambassadors to be reconciled unto him, yet know, that if you reject his Grace, and will not comply with his reasonable request, you shall suffer for it to your own cost. You shall be destroyed from his presence, and shall bear his wrath for ever and ever. Now is a time of God's Grace and your trial. But if you neglect it, and death cut you short, before you have made your peace with God; then read your doom in those awfull words, *Luk. 19. 27. Those mine enemies which would not that I should reign over them, bring them forth and slay before me.* This, this is the doom of all the enemies of God and Christ, that will not lay down their weapons of Rebellion, and accept of the peace which he proposeth. They shall be brought forth and slain before him. They shall be punish'd *with everlasting destruction from God's presence, when Christ shall come in flaming fire, taking vengeance on them that obey not the Gospel,* 2 Thess. 1. 8, 9. In a word, they shall be sent to Hell. And believe it, my Brethren, *the hottest place in the furnace of Hell shall be the portion of ungodly Christians.* 'T would be better a thousand times, never to have heard the terms of peace, and never to have offers of Grace made you, as you have this day, if after all you despise them. For this will aggravate your Condemnation,

demnation, when you come to Hell. Where you must bear the wrath of God; that wrath which made *Christ* himself shrink, *Mat.* 26.38,39. that is the terror of *Devils*, *Jam.* 2. 19. and that fills the *damned* with amazing horror, making them to *weep and gnash their teeth* for revenge and pain, *Mat.* 13. 48, 50. Yea, that wrath, that makes *Sinners* now, yea even *good men* themselves, if they do but tast of it, a terror to themselves, and a miserable spectacle to all round about them, as in the case of *Spira*, *Job*, and many others. This is that wrath you must bear for ever; if now you refuse those offers of Grace which God makes you, and will not accept of his reconciliation.

Now supposing some present to be wrought upon by these motives; and to be willing to do any thing to avoid God's wrath, and to be reconciled unto him, if so be they knew what course they must take. For the sake of such, I shall lay down a few directions, and so conclude.

Dir. 1. *Submit your selves to him in an humble manner.* This was the course which the *Prodigal Son* took, as you find recorded, *Luk.* 15. 18, to 21. He knew he deserved not the least favour, and therefore he owns his own unworthiness, and throws himself down at his Father's feet. Do you go, and do likewise. Go with the *Prodigal*, and throw your selves down at God's feet; or go with *Benhadad*, 1 *Kin.* 28.31. with ropes of submission about your necks, and this is the way to obtain favour. This humble submission takes in the duty of Repentance, and includes in it these three things.

1. *Confession of your past Sinfulness and Rebellion.*
2. *An hearty sorrow for the same.* 'Tis not enough to confess our Sins, but we must be grieved for them, we must be *pricked at heart*, as 'twas said of the *Jews*, *Act. 2. 37.*

And lastly, It includes *pious resolutions of new obedience.* 'Tis not he that confesseth only, but he also *that forsaketh his Sin, that shall find mercy*, *Prov. 28. 13.* But this briefly, of that first direction. If you would make your peace with God, then humbly submit your selves to him.

Dir. 2. Take Christ in the arms of your faith, when you go to God for reconciliation. Presume not to venture into God's presence alone by your selves. God out of Christ is a consuming fire: And therefore said *Luther* (if I mistake not) *Nolo deum absolutum*, I dread to have to do with an absolute God. When therefore you go to submit your selves before God, take Christ with you in the arms of your Faith, and plead his death for your reconciliation. Say unto God, *Lord, I have sinned, and am justly exposed to thy wrath.* But lo, *Christ hath died, the just for the unjust, to bring us unto God.* O sprinkle my Conscience with his blood, and be my reconciled God and Father through him. 'Tis Christ, my beloved, that is the procurer of our Reconciliation, and therefore we must seek it through him. God, to secure his own honour, would not be appeased without satisfaction. Though his nature inclined him to Mercy, yet he would not hear of it, till his justice were satisfied. Now 'tis Christ by his death that hath satisfied Gods Justice. And hence he is called *our peace*, as be-
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ing the procuring cause of it, *Eph. 2. 14.* Not that we are all of us actually reconciled, merely on the account of Christ's death; but something must be done on our part, namely Faith and Acceptance. The *Purchase* and *Application* are two distinct things. The *Purchase* was made by Christ on the cross, without any qualification in us. But the *Application* of this purchase is not without something in us concurring with it, though that also is wrought and done by the Grace of God. Now this *Qualification* that must be in us, in order to be interested in Christ's purchase, is Faith in him; *Faith in his blood*, as the expression is, *Rom. 3. 25. Whom God hath set forth to be a propitiation, through faith in his blood.* 'Tis true, that Faith which gives us an interest in Christ's purchase, respects Christ in all his offices, and is set forth in Scripture, by *a receiving of him* (in one office as well as another) *Joh. 1. 12.* But yet in our acting Faith in Christ, for Pardon, and Peace, and Reconciliation, we eye Christ chiefly in his priestly office, *making our peace by the blood of his Cross. Col. 1. 20.* Believe therefore on the Lord Jesus; plead his Blood and Sufferings with God; and be sure to take him in the arms of your Faith, when you go to submit your selves unto God

Dir. 3. Lastly, *Renew your Covenant, and resolve to walk as becomes God's Servants.* You are by profession God's Covenant-Servants. You have been baptized into his Name. I take this for granted, as being done in your Infant-state. Now this Covenant you ought to renew at years of discretion, and especially, when you seek to

be reconciled unto God. 'Tis the Covenant of God is the foundation of our peace; hence 'tis called a *Covenant of Peace*, Isa. 54. 10. There is no way of obtaining Peace and Friendship with God, but only by the Covenant, and coming up to the terms of it, which requires us to make an entire dedication of our selves unto God. Thus runs the Covenant, *I will be your God, and ye shall be my people*, Jer. 31. 33. If therefore you are willing to be at peace with God, you must make a resignation of your selves to him. You must *yield your selves unto the Lord*, as the expression is *Rom. 6. 13*. You must promise and resolve to walk as becometh God's Covenant-Servants.

Now in doing this, you ought to be as serious as possibly you can. You would therefore do well to set apart some time before-hand, to seek God for his special assistance and gracious acceptance, and distinctly to consider all the terms of the Covenant. But this advice being managed so well by pious Mr. *Allen*, in his *Book of Conversion*, at his tenth direction, thither I shall refer you, and speak no more to it at present.

Sermon Eighteenth.

E P H E S. II. 3. *Latter Part.*

And were by nature the Children of wrath, even as others.

THese words shew forth man's misery by nature. The general Doctrine from them is this.

D. All men by nature from their very birth, are exposed to the wrath of the great God. The wrath of God may be considered two ways; either *immanently* or *transiently*. *Immanently*, as 'tis in God, and so it denotes his Anger or vindictive Justice. Or *transiently* in its effects, and so it denotes the effects of God's anger, or those punishments and miseries that befall men. 'Tis this latter sense is under our present consideration; and so the Doctrine before us is this.

D. All men by nature are liable to the effects of God's wrath. Now the effects of God's wrath are partly in the miseries of this life, partly in the miseries of the life to come, or the torments of Hell; and therefore this Doctrine will divide it self into two Propositions.

Prop. I. All men by nature are liable to the miseries of this life. And;

Prop. 2. *They are liable to the torments of Hell.*

I begin with the first Proposition ; and so the Doctrine before us is this.

D. *All men by nature are liable to the miseries of this life.*

In handling this, I shall,

1. Prove the truth of it. And,

2. Shew what are the miseries of this life to which we are liable.

1. *I shall prove the truth of it*, that all men by nature are liable to the miseries of this life. And this I shall demonstrate by Scripture, Experience and Reason.

1. *By Scripture.* That men by nature, from their very birth, are liable and obnoxious to temporal miseries, is plain from Scripture. This tells us expressly; that *man is born to trouble, as the sparks fly upward*, Job 5. 7. 'Tis as natural for him to meet with trouble, as 'tis for the sparks to fly upward. He is born to it, it is his birth-right, it is his inheritance. Every one is not born to an estate, born heir to land: but every man is born to trouble, and will be sure to meet with it, in some respect or other. And therefore our life is called in Scripture, *a groaning life*, 2 Cor. 5. 2. *For in this*, (i.e. this earthly Tabernacle, in our bodily state) *we groan earnestly*; we meet with many afflictions and sorrows which cause us to groan. Yea, this is the case of *good men* themselves, they are not exempted from trouble and affliction. Observe how *David* sighs out his complaints, *Psal. 31. 10. My life is spent with grief, and my years with sighing.* And the

the like confession you have from *Jacob*, *Gen.* 47. 9. when *Pharaoh* ask'd him how old he was? *Few and evil*, saith he, *have the days of the years of my life been.* Though a godly man, yet he met with trouble. His days, though few, were full of trouble. *Few and evil*, i. e. few and full of bitter affliction, for in that sense the word *evil* is sometimes used in holy Scripture. There is the evil of misery, as well as sin. And one follows upon the back of another. Man being a sinner; hence 'tis that he meets with trouble, and is born to it, as the Scriptures tell us.

2. *Experience* will also demonstrate this truth, that all men by nature are liable to the miseries of this life. It is observable, that the Child comes usually weeping into the world, as prognosticating its misery. So that, whereas the *Infant* cannot without teaching, learn to speak or go, yet of its own self it inclineth to weep; an argument, that 'tis come into a world of misery, which those of riper years well know by experience. For there is scarce a man, but meets with trouble of one kind or other; yea Infants themselves are not free from sickness and death. But,

3. Lastly, If you ask the *reason* of this truth, why all men by nature are thus liable to temporal miseries? The answer must be taken from our former Doctrine, *because all men and women are sinners by nature.* This is the reason, why all men by nature, from their very birth, are liable to the miseries of this life, because they are sinners. For misery follows at the heels of sin, and will be sure to attend it. I proceed in the next place,

2. To shew, *what are the miseries of this life to which we are liable.* Temporal miseries are very many; some privative, and some positive. I shall set before you a few of them; among other that might be named, these following.

1. *The loss of communion with God.* 'Tis a great misery. 'Tis the enjoyment of God, that chiefly makes Heaven. And 'tis communion with God, that is the life and comfort of the Saints upon earth. Now this misery we are liable to as soon as born. *Adam* having lost God's image and favour, and that holy and happy familiarity and fellowship with the blessed God, that followed thereupon, this loss hath redounded to all his posterity. Who now by *nature* from their very birth, are banished from communion and fellowship with God, as the *Apostle* intimates, *1 Job. 1. 3. That which we have seen and heard, declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.* From whence we may gather, that man by nature hath not fellowship with God. For were this fellowship already in a state of nature, then there needed not this means of bringing persons into it. So then you see, that a state of nature, is a state of distance from the Blessed God, and so the Scripture represents it, *Eph. 2. 12, 13. At that time (saith the Apostle) ye were without God, and far off.*

2. *Subjection to Satan.* This also is a misery to which we are liable, considered merely in our natural state, and 'tis a great misery. Man having rebelled against God his Sovereign, he justly

ly gave him up to the Tyranny of *Satan*, by way of curse upon man for his sin, So that now *Satan* is *Prince of this world*, as our *Saviour* calls him, *Joh. 14. 30. The kingdoms of the world are delivered to him*, as himself tells Christ, *Luk. 4. 5.* And hence we read, that the *Devil* now takes *Sinners captive at his will and pleasure*, 2 Tim. 2. 26. Thus 'tis with man by nature, he is the Devil's Subject. Yea, he is inflaved to such an one, that mortally hates him, and seeks his ruin, and will reward his service with the flames of Hell; which therefore bespeaks man's great misery upon this account.

3. *Bodily Deformity, Pains, and Diseases.* These also must be numbred with the other miseries of this life, and make up a great share of them. If man had not sinned, he would not have been liable to deformity of body. 'Tis very probable, that every man had been like *Absolom*, and much more, *from the soal of the foot to the crown of the head without blemish*, as you read, 2 Sam. 14. 25. But now 'tis common to see persons deformed in their bodies, of an ill colour or undue proportion; yea some are born with defects and blemishes, as the *blind man*, *Joh. 9. 3.* and so are deformed from their very birth. And this is not all; but 'tis common also to see persons, labouring under many pains and diseases. Some are complaining of the burning Fever; others again, of the cold Ague: Some of the Tooth-ach, or the pains of the Cholick; others again, of the Gout, or Stone. Such is the variety of pains and distempers, that attend men in this life, that 'tis hard to number them. I need not tell you, that

man is liable to such kind of miseries, your own experience, or at least daily experience doth sufficiently evince it. Now all this came in by sin, and are such miseries as we are liable to from our very birth. Infants have diseases, pains and infirmities, as well as grown persons.

4. Lastly, Another misery of this life, is *death it self*, which is nothing else but the privation of life, and is terrible to nature. This also is a part of God's curse upon fallen man. Had *Adam* continued in his innocent state, 'tis generally concluded, he had been immortal. He was made immortal in this sense, *viz. conditionally*, if he sinned not. This is intimated in that threatening, *Gen. 2. 17. In the day thou eatest, thou shalt surely die.* Implying, that if *Adam* had not eat, he should not have died. But Sin digg'd *Adam's* Grave, and ushered Death into the world. *By sin came death*, so saith the Apostle, *Rom. 5. 12.* Death now, though so terrible to nature, is become common to Mankind, and reigns over all sorts of men, not only those that are grown up, and deserve to die for their actual Transgression; but also over Infants, who never committed any actual sin, *Rom. 5. 14.* So that we are liable to death as soon as born.

And thus I have shewn you some of the miseries of this life, to which we are liable. I have not mentioned all that might be spoken on this head, there are other miseries to which we are liable, both inward and outward, personal and relative. Such as trouble of Mind, unruly Passions, gnawing Consciences, and an Inability of our selves in our natural condition to please God.

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Such as Poverty, Disgrace and Disappointments of our hopes. Such as crosses in Trade, crosses in our Families, crosses in our Relations. Besides the publick troubles of the Common-wealth. Such as the Miseries and Calamities of War, &c. And let this suffice for that second general, what are the miseries of this life, to which we are liable. I come now to make some improvement,

APPLICATION.

Is it so, *That all men by nature are liable to the miseries of this life?* Then learn,

I. *That man's state by nature is a miserable state.* 'Tis a miserable estate upon divers accounts, some of which have been already mentioned in foregoing Discourses. But not to look back to those now, 'tis a miserable estate in this respect also, because we are liable to all the miseries of this life. To make you sensible of our great misery upon this account, (which yet, by the way, is the least part of the curse, if so be it be compared with that which hath respect to the life to come) be pleased to observe these following particulars, which are only some remarks, on the temporal miseries of this life.

I. *They are many.* Such is the variety of humane miseries, that belongs to us in this life, of one kind or other, that 'tis not easie to give you the particular summ of them. This present life, as I may so compare it, is a sea of troubles. One Wave comes tumbling in upon the back of another. So 'tis with some, that 'tis not so with all,

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is from God's sparing Mercy. For all manner of Sorrows, Afflictions, and Miseries, are virtually contained in man's sinfull nature. So that he is (as one speaks) like the Prophet's *roll*, *written within and without, with lamentation, mourning and wo.* *Without*, there are losses in the Estate, reproaches upon the Name, crosses in Relations, the Malice of Enemies, the unfaithfulness of Servants, the unkindness of Friends. *Within*, there are anxious Thoughts, corroding Cares, tumultuous Passions, and an accusing Conscience. Besides a multitude of pains and diseases which use to seize upon Mankind, and do make them bitterly to sigh and groan by reason of them. So that the miseries of this life are very many. *Man is born to trouble, as the sparks fly upward.* We ordinarily come into the world with a cry, and go out with a groan. And the middle of our life seldom differs from the two ends. 'Tis usually a *life of labour and sorrow*, as the Psalmist tells us, *Psal. 90. 10.* And therefore said Austin, *Quid est diu vivere, nisi diu torqueri*, i. e. what is it to live long, but to have a longer time of vexation? such is the multitude and variety of miseries, that attend man's life in this world, that 'tis hard to count them. And this being so, surely it argues a miserable state.

2. *They are great.* As the miseries of this life are very many, so they are great. I confess in comparison of the torments of Hell, they are as nothing. The Apostle therefore in another case speaks thus; *I reckon that the sufferings of this present life are not worthy to be compared, with that Glory that shall be revealed,* Rom. 8. 18. So say

I, with reference to the miseries of the other world; those of this life are not worthy to be compared with them. But let me tell you, considered in themselves, they are very great, and so, many to their sorrow have found them. How acute and painfull are some bodily distempers, as the Tooth-ach, Cholick, Gout, Stone, and many others that are easie to be reckoned? How are men held as it were upon the rack; and what bitter Complaints do we use to hear, from those that lie upon sick-beds? How do some roar in the anguish of their Souls, and gnash their Teeth for extremity of pain? And how tedious is it, when God strikes us, in those things that are dear to us? When he takes away a Parent, a Child, a Brother, a goodly estate; how grievous and bitter are these stroaks? They pierce the heart, break the Spirits, and sometimes rend the Soul from the Body. For *worldly sorrow worketh death*, 2 Cor. 7. 10. So that the miseries of this life are sometimes very great, which also bespeaks our miserable state.

3. *These miseries are the fruit of sin; and the effects of God's vindictive Justice.* And this makes them the more bitter; for it doth not leave a man room to complain. 'Tis some ease when a person is in trouble, to relate his grief, and to tell how unjustly and hardly he is dealt with. But no such thing can be mentioned here; for all our miseries are the fruit of sin, and what we justly deserve. Which therefore must needs im-bitter our afflictions, especially if we consider also, that they are effects of God's vindictive Justice, and so are pledges of eternal vengeance, which
waits

waits for sinners in the other world. Such is the evil nature of sin, that a temporal punishment will not suffice for its expiation. *The wages of sin* is no less than *Death*, eternal death, as well as other lighter miseries. Now when we feel some lighter miseries in this world; these put us in mind of that eternal vengeance, which waits for us, and to which we are liable, living and dying in our natural state. I confess with reference to true believers, and those that are regenerate, temporal afflictions are not such pledges of future punishment. They are only to them paternal corrections, and so this bitterness is removed from them. But as to the wicked, they are effects of God's vindictive Justice, and put them in mind of the rest of that punishment that is behind, which must needs tend greatly to embitter their affliction. But,

4. Lastly, *They attend us more or less, all the days of our life.* We are liable to them as soon as born. The tears of Infants declare thus much. This shews, they are come into a world of misery. And as we begin the world with sorrow, so we tast of it more or less all the days of our life. This Thread of sorrow reacheth from the Womb even to the Grave. Every day brings its trouble with it. *Sufficient to the day is the evil thereof*, as our Saviour tells us, *Mat. 6. 34.* So that we go from one conflict to another; till at last we enter on that great and last conflict with the King of terrors, and yield to his stroak. Thus have I made a few remarks on the temporal miseries of this life, by which you may gather that man's state by nature, on the account of them is a miserable state,

2. Is it so, that all men by nature are liable to the miseries of this life, so many and so great, as but now mentioned? then *bless God you that are at ease, and scarce know what trouble means.* Your Mercies are not every ones Mercy. There are many in the world that are full of trouble. Troubles, like the Waves, come beating one on the neck of another. They scarce know what a good day means. Well, blest God 'tis not so with you. Think not with your selves, you are better than others. That's not the reason. 'Tis only owing to God's sparing Goodness; and therefore you ought to be thankfull for it. Think therefore with your selves, when you see or hear of the miseries of others, what a mercy 'tis that the same doth not befall you. Yea, my beloved, seeing all of us are liable to all the miseries of this life; and that justly by reason of sin, our native sinfulness; if there were no more; let us therefore blest God, that we don't live in continual sorrow, that all our days are not spent in mourning, sighs and complaints. And that when we are under some of the miseries of this life, all of them together do not meet upon us. Surely we ought to take notice of God's fatherly Indulgence in sparing us, or in moderating our sorrows, and thereupon to blest him for it.

3. Learn from our Doctrine, *that we have all reason to look for trouble.* Man is born to it. It is his inheritance. And what he will be sure to meet with at one time or other, in some respect or other. But, blessed be God, though our life here is labour and sorrow, yet 'tis not all so. There are some good days to be enjoy'd; there

there is a mixture. And therefore as the world is a *middle place* between Heaven and Hell; so it partakes somewhat of both; of the joy of the one, and sorrow of the other. Yet when we enjoy its better part, and are free from trouble; even then we have reason shortly to expect it, because 'tis what we are liable to, and what oft-times comes on us at unawares, when we don't think of it. There is none knows what a day may bring forth. Perhaps now we are well, and live at ease, and have nothing to molest us; but before to morrow, or the week is past, we may hear of the death of some dear Friend, or Relation, or may be our selves on a bed of sickness, groaning under pains; or may meet with crosses in our trade and business, or something or other to vex and disquiet us. Such is the state of this life, that miseries and afflictions do many times come on us suddenly, and unexpectedly, when we least think of them. Now this being so, and seeing by nature we are liable to trouble, we have therefore great reason to look for it, and to count on it before it comes, and this is the way to be prepared for it. We use to say, *fore-warn'd, and half arm'd*. What's the reason that so many Christians bear afflictions so untowardly, that they fling and throw, and are full of impatience under their troubles? But because they did not count upon them. And therefore, my Brethren, whilst we live in the world, in a world of trouble, let us look for it. For surely 'tis an argument of great inconsiderateness, not to count on meeting with trouble, seeing we are so liable to it.

4. Lastly,

4. Lastly, Learn also from our Doctrine, to *hate sin*. 'Tis sin that exposeth us to all this misery. We are born to trouble, and are liable from our birth to all the miseries of this life, by reason of Sin, that native sinfulness we bring with us into the world. Which therefore should teach us to hate sin, because 'tis this is the cause of our misery. When-ever we see afflictions in others, or feel them in our selves, we should reflect on sin, it should mind us of sin, and fill us with loathing and hatred of it, because 'tis this is the procuring cause. I know that sin is the world's darling. Though Ministers preach, and say what they can, yet few will be perswaded to leave their sins. But let me tell you, how much so-ever you make of sin, 'tis the worst Enemy that man hath. 'Tis this is the cause of all our miseries in this life. Yea this will bring us to the torments of Hell, if it be not timely repented of.

Sermon Nineteenth.

E P H E S. II. 3. Latter Part.

And were by nature the Children of wrath, even as others.

OUR Text brings very dolefull tydings to the Children of men. It plainly tells them, that they are by nature *Children of wrath*. They are liable to the effects of God's wrath, both in this life, and that which is to come.

Having spoken already to the first branch, respecting the miseries of this life, I come now to speak to the second, which has respect to the life to come. And so the Doctrine before us is this.

D. *All men by nature are liable to the miseries of the next life, or the torments of Hell.* We are by nature Children of wrath, which wrath is chiefly manifested in Hell. As the effects of God's wrath are partly in the miseries of this life, so partly in the miseries of the life to come, or the torments of Hell. And to these by nature we are all liable.

In handling this point, I shall take this method.

i. Shew

1. Shew what are the miseries of the next life.
And,

2. Demonstrate the truth of the Doctrine.

1. I shall shew *what are the miseries of the next life*; and under them, the torments of Hell. And here, my Beloved, whilst I treat of this dismal subject, my tongue should quiver, your ears should tingle, and all our hearts should tremble within us. For 'tis to be feared that these torments will be the portion of many amongst us. For man by nature is liable to them. And if we live and die in our natural condition, in our unregeneracy, we shall not escape them. Which yet, let me tell you, are unutterable, inconceivable. As eye hath not seen, nor ear heard, nor can heart conceive what God hath laid up for them that love him; so the torments of Hell, and the miseries of the next life, are above our thoughts, and beyond our expressions. Expect not therefore a full description of the torments of Hell and future Misery; I shall only faintly represent it to you in some few particulars, taking the Scriptures for my guide herein. I do not delight in this dolefull story; but 'tis best to know the worst of our case, especially when a door of hope is open'd, and we are call'd on to avoid our danger. Now among the miseries of the next life (which shall be the portion of ungodly men, who live and die in a mere natural condition, having never experienced a regenerating change) these following are not the least considerable:

1. *They shall be brought to God's bar.* The Scriptures tell us of a day, when God will judge the world in righteousness, Act. 17. 31. Accordingly

dingly we read, that *we must all appear before the judgment-seat of Christ*, (who is appointed to be judge) *that every one may receive the things done in the body, according to what he hath done, whether it be good or bad*, 2 Cor. 5. 10. Ungodly Sinners little think of this now, otherwise they would not live so careless and secure in a mere natural unconverted state, as usually they do. But how careless soever they live now, they must one day appear before the judgment-seat of Christ; they must be brought to God's bar, to give an account of all their past deeds, that so they may receive according to what they have done in the body, whether good or evil.

And this being so, it must needs fill them with amazing horror; to think of appearing before that judge, whose anger is incensed, and whose power they cannot withstand. Were they to come and receive a sentence of absolution, then I confess, 'twould be a joyfull day, and it could not be reckon'd among the miseries of the next life. But when they shall come before an angry Judge, and shall not be able to speak a word for themselves, and shall have no *Advocate*, no Friend to intercede for them, but be in expectation of a direfull sentence to pass on them: Oh! what a miserable case is this? You may see the condition of such men described, Rev. 6. 15, 16, 17. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks fall on us, and hide us from the face of him,*
that

that sits on the throne, and from the wrath of the lamb ; for the great day of his wrath is come, &c. This place, at least by way of allusion, may be applied to the last Judgment, where shall be no respect of persons. Great and small, Kings and mean Persons, must all appear at God's bar. And what's the issue? Why, they call on the rocks to fall on them, and on the mountains to crush them, that so they may be hid from the face of him that sits upon the Throne, and from the wrath of the Lamb. The Judgment-day will appear so terrible to ungodly Sinners, unconverted Sinners ; and will fill their Souls with such fear, and horror, and tormenting pain ; that it cannot be excluded from the number of the miseries of the next life ; though, I confess, 'tis but the beginning of them. And if the fear of those miseries that shall befall them, and that dreadfull sentence that shall pass on them, be so awfull, so terrible, what will the feeling of the thing be. And, as they shall be brought to God's bar ; So,

2. They shall receive a dreadfull sentence of Condemnation. The sentence you have recorded, *Mat. 25. 41.* *Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* In this Chapter and Context, we have a description of the day of Judgment, and of the different sentences that shall be past on the righteous and the wicked. One shall have a sentence of *Absolution* ; and the other a sentence of *Condemnation*. Christ will say to the righteous, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, v. 34.* But to

the wicked he will say, as in the fore-quoted Verse, *depart ye cursed into everlasting fire*, &c. O dreadfull sentence! enough to fill the stoutest heart with horror and trembling. Every word carries horror with it. (*Depart from me.*) Here's *pæna damni*, the punishment of loss. They must be banish'd from God, who is the fountain of happiness, the chief good. 'Twas a great trouble to *Absolom*, that he might not see the King's face. But what is this to the smiles of God, and to a being banished from his presence, in whose presence is fulness of joy. But if they must depart, may they not have a blessing with them? No, the curse of God will go with them. (*Depart ye cursed.*) No curse so awfull as God's curse. This can seize the very Soul, and never faileth of having effect. But if they must depart from God with a curse, shall it not be to a place of rest, a pleasant place, that may afford some comfort in this cursed exilement? No, they must go into extremity of pain. (*Depart ye cursed into fire.*) Fire denotes the extremity of their torment; for no pains are so tedious, as those of fire, this being an active and furious element, that pierceth and searcheth every part. So that here also is *pæna sensus*, the punishment of sense. They shall not only be deprived of good, but must feel pain, extremity of pain, they must depart into fire. But if it must be so, shall it not be only for some little time? Shall these tormenting, piercing flames be soon put out? No, (*depart ye cursed into everlasting fire.*) The fire of Hell is everlasting. It never goes out, there is no intermission, no end. The fire of *Sodom* lasted but for

for a day. But when the wicked have lain a thousand years in Hell, 'tis but then as the first day. There is no end, no intermission, *they shall be tormented day and night, for ever and ever*, Rev. 20. 10. But if they shall always be in pain, shall they be permitted to have good company, to divert and refresh them? No, (*depart ye cursed into everlasting fire, prepared for the Devil and his Angels.*) Most frightfull companions! But of this more in its proper place. And let this suffice to be spoken in the general to that sentence, that shall be past on the wicked, which may justly be reckoned as another misery of the next life. How full of horror are some persons, when they hear but a sentence of temporal death past upon them? But what is this to eternal death? Now after the sentence there will be execution. And this leads to some other miseries of the next life; which will be the portion of the unconverted.

3. *They shall be banished from the joys of Heaven.* 'Tis a great part, a principal part of the happiness of Heaven, to have the vision and fruition of God. To have his smiles and his comfortable presence. For *in his presence there is fullness of joy*, Psal. 16. ult. How comfortable is this to the Saints on earth, to enjoy the favourable presence of God? To have his favour and the light of his countenance, and to see and feel his goings in the Sanctuary? It is, as it were, a little Heaven upon Earth. But this the ungodly shall be deprived of. They shall not see God, they shall not have the beatifick vision. For *they shall be punish'd with everlasting destruction from his*

presence, 2 Theff. 1. 9. Depart from me ye cursed, this will be their doom. They will be banish'd from God, and not only so, but also from the presence of *Christ* and his *Saints*, and the glorious *Angels*, and all the company of the *blessed* above. When *Christ* was transfigured, such was the lustre and glory of his person, *'twas good being there*, as the *Apostle Peter* made his observation, *Mat. 17. 2, 4. His face, 'tis said, did shine as the Sun, and his raiment was white as the light.* And as for the *Saints*, 'tis said, *they shall shine as the Sun in the firmament, Mat. 13. 43.* Their bodies shall be *made like Christ's glorious body*, and we may guess a little, what that shall be, from his Transfiguration, *Phil. 3. ult.* So that in Heaven, there is a blessed Society, glorious *Angels*, and glorified *Saints*, all sparkling with an excellent brightness, and our blessed Saviour surpassing them all, which must needs tend to the happiness of the place. But wicked persons shall be excluded from this blessed Society. *Luk. 13. 28. Ye shall see Abraham, Isaac and Jacob, and all the Prophets in the kingdom of God, and your selves cast out.* Which, no doubt, will fill them with tormenting envy; to think that others of the same nature, their Neighbours and Acquaintance, enjoy that which they want. And this is not all; they shall not only be deprived of the happiness of Heaven, and the company of the Blessed; but also of the happiness they once enjoy'd in this life. For,

4. *They shall be banish'd from all the good things of this life.* The world is full of God's common bounty. He makes his Sun to shine, and his rain

to fall, and gives fruitfull seasons to the good and bad. Yea, the wicked of the world have usually the best share of the good things of it, and hence they so little value Heaven. They look on Heaven at a great distance; they scarce believe it, and do not value it, because they find such variety of entertainment for their Lusts and Appetites in this life. And therefore if they could but have their will, they would not (many of them) desire to alter their present condition, but would be content with that happiness this world doth afford. But now in Hell they will want all this; they will be deprived of that common bounty, which they once enjoy'd in this life. Hence the wicked are said *to have their portion in this life*, Psal. 17. 14. It goes no farther. There are no enjoyments for them in Hell. There they will find no cups of pleasure, no beds of down, no delicious fare. Those that live now in rioting and drunkenness, and have all to the full, in Hell they will pinch for all this. Their rich banquets, and merry meetings, and jolly companions, and fine habitations shall there cease, and that for ever. There they shall want all earthly comforts, yea so much as a drop of cold water, to quench their thirst, *or to cool their tongue*; as the instance of *Dives*, Luk. 16. 24, 25. This then is another of those miseries, that wicked men are liable to in the world to come; they shall be deprived of worldly comforts.

5. *They shall be sent to a most dismal place.* The Palace of Heaven is a glorious place. Sometimes in Scripture, for the pleasantness of it, 'tis called *Paradise*; and sometimes also for the state-

liness of it, 'tis called *God's house, his throne, his city*; expressions denoting the magnificence of the place. For as the houses of Princes are suitable to their state; so Heaven, no doubt, is a most glorious place; it being God's house, who is far above all Kings of the earth. Now 'tis a misery to be excluded from this place, especially when forfeited by our own sin. But this is not all the misery of the damned, with reference to their place. They are not only shut out of Heaven, but they are also sent to a dismal place, set forth in Scripture by the notion of a *Prison*, and *utter Darknes*. 'Tis called a *Prison*, 1 Pet. 3. 19. *By which he went and preached to the Spirits in prison*. 'Tis spoken of Hell, and of those Souls that were sent to Hell, for their disobedience to Noah's Ministry. And here Hell is compared to a *Prison*, a place of confinement. And that you may not think 'tis a pleasant prison, as some prisons are; 'tis set forth also by *utter darknes*, Mat. 25. 30. *Cast ye the unprofitable servant into utter darknes*. The prison of Hell is a dark dungeon. The Sun never shines on it. 'Tis a place of horrible darkness, without the least glimpse of light or comfort: And therefore the place where the damned shall be, may justly be reckon'd among their miseries.

I know there are some, that would fain question, whether or no there is such a *place* as Hell, pretending that Hell is nothing but a guilty and inflamed Conscience. And so make Hell to be every-where, where this is. But 'tis good to give heed to God's word. And this informs of a *local Hell*. 'Tis called in Scripture, *τὸ πῦρ βα-
θύ*

στῖβος, a place of torment, Luk. 16. 28. And 'tis called also by the name of a *place*, as applied unto Judas, *Act.* 1. 25. As for the determinate place where 'tis, I shall not trouble you with the various opinions of men about it. Only this in the general, 'tis an *infernal place*. We know no more in this matter, than what the Scriptures teach us. And 'tis set forth there, as a *place beneath*, *Prov.* 15. 24. 'Tis a place remote, yea at utmost distance from all light, being called in Scripture, *utter darkness*. And this is sufficient for us to know.

6. Another misery of the next life are *frightfull Companions*. The damned in Hell shall not only be deprived of the glorious Society of the blessed above; but frightfull Devils and reprobate Spirits shall be their company, *Mat.* 25. 41. *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*. 'Twas a sad judgment on *Nebuchadnezzar*, when he was turned out among beasts. But the cursed of the Lord are turned out among *Devils*. O dreadfull company! enough to scare persons out of their wits, if so be they did but appear now. Do but think with your selves, how loath you should be to live in an house haunted with evil Spirits, that did sometimes really appear and disturb you. Oh! what will you do, when you come to Hell, where these must be your continual companions, and will have no other ease, but in venting their malice and fury upon you. Then, then you will remember your past folly, and tear your selves with Soul-rending reflections, to think that you are brought to this miserable state. But this
leads

leads to the next particular; *The worm of Conscience.*

7. The damned will be tormented with a *raging Conscience.* This like an Adder will sting their very Souls, and make them to roar in the bitterness of their Spirits. This is that *worm*, that the Scripture speaks of, *Mar. 9. 44.* that will prey on the bowels, the most tender part of the damned in Hell, and will torment their Souls by most bitter reflections. This will mind them of all the good things they once enjoy'd, but now want; of all the opportunities of Grace slighted, and how they came to this place of torment through their own fault, the thoughts of which will be very cutting. This will tell them of their good things once enjoyed, their merry company and pleasant houses, that ease and pleasure they once had in the other world: but alas, now 'tis all gone, their Mirth is over, their Sun is set, and a dismal night of Darkness and Trouble is come upon them, and there is no remedy, no hope, the thoughts of which will cut them to the heart. Especially when they consider those seasons of Grace, and opportunities for Heaven, that they formerly slighted; and how they stood as fair for the kingdom of Heaven, as any of their Neighbours. How God entreated them by his Servants and Ministers to be reconciled unto him; but they would not hearken, they would not give heed to the calls and invitations of God in his word. They would venture, they would go on in a course of sin, and now they have time to repent of it, and to tear themselves by Soul-rending reflections for
their

their past folly, and for being murderers of their own Souls. The thoughts of which will be very grievous.

8. Lastly, *They shall bear the fire of God's wrath.* As in Hell there will be the terror of an evil Conscience; so also the *fiery indignation of God* let out upon the Soul. There is a *fire*, as well as a *worm*. An active sense of God's wrath, as well as the cutting reflections of Conscience. *Mar. 9. 48. Where their worm dieth not, and their fire is not quenched.* There is a fire in Hell which shall greatly afflict and torment the damned.

I know 'tis a question, whether in Hell there is *material fire* designed for the punishment of mens bodies?

That the body will be punish'd as well as the Soul, is plain from Scripture, where 'tis distinctly said of each part, that God does *destroy body and soul in Hell*, *Mat. 10. 28.* And accordingly each will have a suitable punishment. As the Saints in Heaven have not only an happiness for their Souls, in the enjoyment of God; but a confluence also of created excellencies suited to their bodies, which shall be made like to Christ's glorious body. So the *wicked in Hell*, no doubt, will be punish'd in their Bodies as well as Souls. For 'tis very reasonable, that the Body which sinned as well as the Soul, should also be punished together with it.

What the punishment of the body shall be, or what the instrument, I will not determine. Because the Scripture, at least to me, is somewhat dark in it. We read indeed of *fire and brimstone*.

But

But whether we must take it in a literal sense or a metaphorical, I know not. I dare not say, *that there is no material fire in Hell*, ordain'd for the punishment of mens bodies; seeing the Scripture speaks so often of fire. Neither can I say positively *that there is*, seeing another interpretation may be given to those Scriptures. Yet this I assert, that either sense (*literal* or *metaphorical*) denotes to us the reality, the intenseness, and extremity of the torment. For what more tormenting to sense than fire? And what fire so furious, so piercing and painfull, as that of brimstone? If 'twill be *real*, the torment will be great and very amazing. Oh! how dreadful to lie down in scorching flames? And if the expression is *metaphorical*, perhaps 'twill be greater; this being but a shadow and faint resemblance of that torment, which in it self is inexpressible. Either of them is sufficiently terrible. And God grant, we may never know it by our own experience.

But not to insist on the punishment of the body, or the instrument of it, or whether material fire is intended and included in that Text above mentioned. That which at present I aim at, is to shew, that *God's wrath*, let out immediately on the Soul, will be the chief and principal punishment of the damned in *Hell*. And this also is set forth in Scripture by the name of *fire*, Perhaps in the place but now mentioned, but especially in *Mat. 25. 41.* where Christ predicting what shall be the sentence, that shall pass on the wicked; he tells us 'tis this, *Go ye cursed into everlasting fire prepared for the Devil and his Angels,*

gels. Whence we may learn, that the fire of *Hell* is such as can work on Angelical natures. And what is this, but the wrath of God? Material fire can't work on Spirits. It may indeed on embodied Spirits, such as our Souls when united to our bodies. And therefore when a person is cast into flames the Soul suffers, as well as the body. But on pure Spirits, simple Spirits, such as Angels, I don't see how it can operate. It must be a fire of another nature, than our culinary fire, or elementary fire. For the *Devils* have power over this, as in the case of *Job*. And therefore I conclude, that our Saviour intends chiefly in this place, *the fire of God's wrath*. And accordingly in Scripture, God is called, *a consuming fire*, Heb. 12. ult. And his wrath is called, *fiery indignation*, Heb. 10. 27.

Now this fire of God's wrath the *damned* must endure. God will let out his wrath upon them, and will take them immediately into his own hand; which therefore bespeaks the dreadful-ness of the punishment. Consider with me the greatness of it in these circumstances.

I. *God will have an immediate hand in their sufferings and torments.* Which is far worse, than to imploy creatures. For no creature is strong enough to convey all God's wrath, as a *Bucket* cannot contain an *Ocean*. Man's wrath and power, and so the force and power of other creatures is like themselves, weak and finite. But God's wrath and power, that is infinite, *none knows the power of his anger*, as the *Psalmist* tells us, *Psal.* 90. 11. And therefore to be punish'd by God himself, *from the glory of his power*, as
the

the efficient cause of it, as the Phrase imports, *2 Thess. 1. 9.* This bespeaks the great dreadfulness of the punishment. And well might the Apostle draw that inference, *Heb. 10. 31. Tis a fearfull thing to fall into the hands of the living God.* Consider,

2. *God will stir up all his wrath.* Here in this world, even in the sharpest afflictions, God doth not *stir up all his wrath*, as the *Psalmist* speaks, *Psal. 78. 38.* It doth not break out in its full weight. But hereafter on the damned, God will manifest his wrath and power in the highest degree, and fall upon them, as an Enemy, to the utmost. He will then set himself on work to see what he can do, and what a creature can bear. *Rom. 9. 22. What if God willing to shew his wrath and make his power known, endured with much long suffering the vessels of wrath, fitted to destruction?* Consider,

3. *The dreadfulness of God's anger in some instances*, even when his anger is kindled but a little. What miserable Spectacles were *Spira*, *Rogers*, and some others upon this account, who chose rather to die than live. How did poor *Heman* breathe out his complaints; and *Job* curse the day of his birth, when these arrows of God stuck fast in him? Now, if when God's anger kindled but a little; if when but a spark or two of it, let out on the Conscience in this life, is so terrible, so intolerable; what then will it be when God stirs up all his anger, and pours it out on the damned in *Hell* without mixture? According as you read, *Rev. 14. 10.* Certainly this will be very dreadfull. This will be the principal of all Hell-torments.

A P P L I C A T I O N.

First, For Instruction. Learn hence,

1. *The great folly of Sinners, who run the hazard of these torments for a little temporary satisfaction.* The wages of Sin is no less than death, eternal Death and the Damnation of *Hell*; and yet multitudes of persons are so mad and foolish as to live in sin, and will not be perswaded to part with it. A plain argument of extreme folly. As he cried out, *for how short a pleasure have I lost a Kingdom!* when he had parted with his Sovereignty for a draught of water; so these out of a desire of present contentment forfeit Heaven, and not only so, but also run the hazard of the torments of *Hell*. Oh! think of this Sinners. Learn,

2. *The great evil of Sin*, that exposeth persons to God's wrath, and such dreadful misery. *Ex ungue leonem*, you may know the Lion by his paw. And you may know what an evil thing Sin is, by the wrath and punishment that is due to it. The torments of *Hell* will soon convince us of the evil of Sin; and therefore let those, who see at present no great harm in it, (no great evil in their Swearing, Drunkenness, Sabbath-breaking, &c.) view it a little in this glass.

Secondly, For Advice; 1. To the *Ungodly*.
2. The *Righteous*.

1. *To the Ungodly.* Believe and meditate on these things. The miseries and torments of the next life are but little believed by the generality of the world, otherwise they would not live so
care-

careless as they do. The most mens Faith about eternal recompences is but pretended ; at best, 'tis too cold and speculative ; an *opinion*, rather than a sound *faith*, as is plain by the fruit and effect of it in their lives. If we firmly believed the torments of *Hell* ; oh ! what manner of persons should we be in all holy Conversation and Godliness ? Believe therefore, and often meditate on these things : This is a means to perswade you to be righteous.

2. *To the Righteous.* Bless God and be thankful for the hope and prospect of that Salvation, you profess to expect. We should bless God for our hopes, as well as our enjoyments ; and so did the Apostle, 1 Pet. 1. 3, 4.

1. *Be thankfull unto God the Father.* He hath an hand in this great Salvation. 'Twas his part to contrive the whole design of it, and to appoint his people thereunto. We were all involv'd in the same Condemnation, *Children of wrath as well as others*, bound up with them in the same guilt. And 'tis the Lord's Mercy, that we are as *brands pluck'd out of the fire*, as the expression is, Zech. 3. 2. that God has not appointed us unto wrath, as the Apostle speaks, 1 Thess. 5. 9. Which he might have done, and that justly too, by reason of the sin we were faln under.

2. *Be thankfull to Jesus Christ.* He also has an hand in this Salvation. 'Tis said expressly, that 'tis *Jesus*, that delivers from the wrath to come, 1 Thess. 1. 10. 'Twas the Father's work indeed, to appoint and ordain this deliverance for us, and us to it ; but twas our *Blessed Jesus*, his Son's work to effect and accomplish it ; twas his Soul that

that paid for all. And therefore we should be thankfull to him for it.

3. Lastly, *Be thankfull also to God the Holy Ghost.* 'Tis he that applies redemption to us, and that shapes and fashions all the vessels of Glory, 2 *Cor.* 5. 5. So that our deliverance from future wrath is matter of Praise and solemn Thanksgiving to God the Father, God the Son, and God the Holy Ghost, for all three Persons have an hand in it.

Sermon Twentieth.

E P H E S. II. 3. Latter Part.

And were by nature the Children of wrath, even as others.

D. **T**H E Doctrine under present consideration is this. *All men by nature are liable to the miseries of the next life.* (By nature) in my Text is meant our birth-state, and takes in the whole state of nature, from a man's birth, untill he is converted. Whilst we remain in our natural condition (whether Infants or Adult) we are Children of wrath, and liable to the miseries of the next life as well as this.

In handling this point, I propos'd,

1. To shew what are the miseries of the next life. And that being finish'd, I proceed,

2. To demonstrate the truth of the Doctrine. And in order to make our way the more clear, I shall briefly premise a few things, by way of observation, tending thereto.

1. You must note, *That we must not attend unto human affections in deciding this point, but to the voice of God as set down in Scripture.* And therefore as one speaks, *Non hic agitur durumne hoc & severum sit, an benignum & liberale; sed utrum verum necne?* i. e. The question is not, whether

ther 'tis a cruel or kind Doctrine; but whether it be true yea or no? If the Scriptures assert it, we must believe it, whether it suits with our affections yea or no. If we give way to our pitiful affections; we may quarrel at the Eternity of Hell-torments, as *Origen* did, though the Scripture is exprefs; as also at many passages of God's Providence, referring to outward temporal Judgments, such as the Drowning of the World, and the destruction of *Sodom*, where Children were involv'd in the same misery with their Parents.

2. As we are not to attend to humane affections in this point, so *neither to carnal reasonings*. Carnal reason will object and tell us, what have we to do with *Adam's Sin*, that upon the account of it we should be guilty, and exposed to wrath as soon as born? But reason must be brought in subjection unto faith. The word of God is our rule. *To the law, and to the testimony*. If reason speaks not according to this, 'tis because the light of our mind is dark. Now touching the matter that is before us; the Scriptures tell us plainly, that *by one man sin entred into the world, and death by Sin*, Rom. 5. 12. And that we are *all by nature Children of wrath*, as in my Text. And therefore we ought not to call it into question.

3. Lastly, We must distinguish between the *merit of Condemnation, and Damnation it self*. Now I don't say, neither am I about to prove, that all men by nature are actually damned; but only this, that considered merely in their natural state, they deserve so to be. And this I

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shall

shall prove by these following arguments.

1. *Because all men by nature, from their birth, are Sinners.* I thus argue; where there is Sin, there is the desert of damnation, for *the wages of Sin, is no less than Death*, eternal Death, as appears by the Antithesis of eternal Life, *Rom. 6. ult.* Now all men by nature, from their birth, are Sinners, and that upon the account of *Adam's Sin* imputed to them. And therefore from their birth, they are liable to Hell and everlasting Destruction. That all men are guilty of *Adam's first Sin*, the Scripture is plain in many places, particularly, *Rom. 5. 19.* We are told there, *that by one man's disobedience, many were made sinners.* So *v. 12.* *By one man sin entred into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned.* 'Tis plain from this Scripture that death came by sin. Consequently all persons are guilty of sin, on whom death passeth; for God being just will inflict no punishment, where there is no fault. Now death passeth on little Infants, even those that never sinned, *after the similitude of Adam's transgression, v. 14.* Therefore we conclude, that little Infants have sinned, namely, in *Adam*, for they are incapable of actual Sin. Now this being so, that all men by nature, from their birth, are Sinners, as being guilty of *Adam's first Sin*; this is enough to make us liable to eternal Damnation as soon as born. For to all sin there adheres the merit of Damnation.

2. All men by nature are liable to be damned because *by nature they are corrupt and unclean.*

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thus argue, nothing that is unclean shall enter into Heaven. So saith the Scripture, *Rev. 21. 29. And there shall in no wise enter into it anything that defileth.* Now all men by nature are corrupt and unclean. *For who* (saith Job, speaking of man's birth) *can bring a clean thing out of an unclean,* Job 14. 4. *q. d.* Man that is born of unclean Parents must needs be unclean. And accordingly David acknowledgeth of himself, (which he speaks as common to all born like him) that he was *shapen in iniquity, and conceived in sin*, Psal. 51. 5. So that we are polluted from our very conception, from our very birth. And this being so, hence we are exposed to the Damnation of Hell, because no unclean thing shall enter into Heaven; *flesh and blood* (or corrupt nature) *shall not inherit the kingdom of God*, 1 Cor. 15. 50. And if we cannot enter into Heaven in our mere natural state, we must of necessity be sent down to Hell; for there is no *medium*. Heaven or Hell will be the common receptacle of all men at the last day.

3. All men by nature are liable to Hell, and living and dying in their mere natural condition can't be saved, *because all men by nature are unregenerate.* I thus argue, unregenerate persons, so living and dying, shall not be saved, as is plain from our Saviour, who expressly tells us, *Job. 3. 3. Except a man be born again, he shall not see the kingdom of God.* Now all men by nature are unregenerate. I don't say, that none through Grace are regenerate in their infancy. But considered merely in their natural condition, so all

are unregenerate. For *that which is born of the flesh, is flesh*, as our Saviour tells us, *Joh. 3. 6. i. e.* those that are born in a fleshly way, by natural generation, are corrupt and unregenerate. If all men by nature were not unregenerate, what need they then to be born again? which yet our Saviour makes absolutely necessary. And if all men by nature are unregenerate, consequently by nature they are liable to Hell, which is the place of all the unsanctified, for *without holiness none shall see God*, Heb. 12. 14.

4. All men by nature are liable to Hell, because *all men by nature are God's enemies*. I thus argue, God's enemies shall certainly be destroyed. This is their doom, as you find it recorded, *Luk. 19. 27*. Now all men by nature are God's enemies, *Rom. 5. 10*. Now if when we were enemies we were reconciled unto God by the death of his son, &c. The Apostle speaks it of himself and others in their natural condition, and intimates that all, during that state, were God's enemies. Yea, he tells us farther, that the *carnal mind is enmity against God*, (enmity in the abstract) *Rom. 8. 7*. And this being so, no wonder that all men are liable to Hell as soon as born, which is the place for God's enemies.

5. All men by nature are liable to Hell, because *all men by nature are the Devil's vassals*. The Devil conquered man at the fall; and by the law of Conquest ever since hath rul'd over him. Hence he is called the *Prince of this world*, *Joh. 12. 31*. And is said (*every way*) *to work effectually in the Children of disobedience*, *Eph. 2. 2*. And though he cannot spur on Children in their

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Infant-state to actual sin ; yet little Children, considered merely in their natural state, are his subjects, are born within the bounds of his kingdom ; and therefore are liable to be sent to Hell, this being appointed for the Devil and his Partners, *Mat. 25. 41.* Seeing by nature we are the Devil's Subjects, no wonder if by nature we are liable to the same Condemnation with him.

6. Lastly, All men by nature are liable to Hell, because *all men by nature are Children of wrath*, are justly exposed to God's wrath, as is plain from our Text. Man is not only an enemy unto God in his natural condition ; but *God also is an enemy unto man, he is angry with him.* The alienation is mutual. 'Tis true, God and Man were once friends. Man was God's favourite at his first creation. He was made in God's image, and set over the work of his hand. But Man rebelling against God, has incurr'd his displeasure, has made God his enemy. And as such, God will deal with him, and will send him to Hell, if he live and die in his natural condition. For being by nature Children of wrath, hence we are Heirs of eternal Destruction.

APPLICATION.

Is it so, *That all men by nature are liable to the effects of God's wrath in the life to come, or the Damnation of Hell ?* Then learn in the first place,

I. *That man's state by nature is a miserable state.* This is plain, because he is liable in his

natural condition, not only to the miseries of this life, but the life to come, the miseries whereof are too great to be express'd, or conceived by men. Oh! my beloved, *who among us can dwell with devouring fire? Who can inhabit everlasting burnings?* Who has courage to dwell with Devils, and to bear God's wrath, and this in the dismal Dungeon of Hell, a place of extreme Darkness and Horror? Seeing therefore by nature we are liable to all this; hence it is evident, that man's state by nature is a miserable state. To convince you a little of the misery hereof, in this respect, give me leave to set before you a few particulars; as so many remarks on the torments of Hell.

1. *They will seize the whole man.* Every part of the damned shall be tormented. God will *destroy Body and Soul*, Mat. 10. 28. *They shall be tormented day and night*, Rev. 20. 10.

The *Body* shall be tormented. Though perhaps formerly it lived at ease, and knew little of pain or want, yet then 'twill be tormented in every part. There the eyes (as some think) shall be tormented with frightfull Objects, with appearances of Devils. There the ears, which formerly delighted in pleasant sounds, shall have nothing but the hideous shrieks of the damned. There the belly shall pinch for hunger, and the throât be parch'd with unquenchable thirst; for there are no banquets, no cups of pleasure, no merry meetings in the prison of Hell. Instead of pleasure there will be nothing but pain. The whole *Body*, in all its members, in all its senses will be tormented.

And

And as the Body shall be tormented, so shall the *Soul*. For God will destroy not only the *Body*, but the *Soul* in Hell, *Mat.* 10. There the *Soul* will be tormented in the *fire* of God's wrath. And not only so, but will have Conscience like a *worm*, gnawing and preying on its very Vitals. This will torment it with self-accusations; Ah! what folly and madness did possess me, in resisting the calls and invitations of God; in mispending the precious time I once had, and in bringing my self by my sin and folly to this dismal place of horror and darkness. This or such like, will probably be the language of the damned in Hell, those of them especially who lived and died in their mere natural condition, under the calls and invitations of the word. Which bitter reflections upon themselves, together with a sense of God's wrath, will make up a torment unutterable.

2. *The torments of Hell will be very grievous.* As they will be in every part, *so they will be extremely painfull.* If all parts were tormented in Hell with some light torment, 'twould be some mitigation. But when all the parts shall have extreme torment; Oh! how dreadfull must this be? Why this will be the case of the damned in Hell. You have an Emblem of it in the Parable of *Dives*, *Luk.* 16. 23, 24. 'Tis said, *in Hell he lift up his eyes, being in torment.* And if you ask what sort of torment he was exercised with? it follows in the next Verse, that he was tormented in flames. So that the pains of Hell are set forth by *fire*; which of all elements is most active and furious, the most piercing and painfull.

full. So *Mat. 25. 41. Depart from me ye cursed into everlasting fire.* And *Mar. 9. 44. where there worm dieth not, and the fire is not quenched.* If you take it for *material* fire, then you need not be told, that the pains of Hell will be very grievous. Oh! how dreadfull to lie down in scorching flames? And if you take it for *metaphorical* fire, then know, that fire, real fire, is but a faint shadow of that torment, which is unexpressible. Either way is sufficiently terrible, and denotes to us, the extremity of the torment. But,

3. Lastly, *These torments will be eternal.* They will never end. So saith the Text but now quoted, *go ye cursed into everlasting fire, Mat. 25.* When once persons are cast into Hell, there is no coming out. They must bear the wrath of God for ever. Which word, *for ever*, puts an accent on all the torment. An eternal Fever or Tooth-ach, an eternal fit of the Stone or Gout; yea to be confined to a bed of Down for ever, would be great misery. But what are these to lying in a Lake of Brimstone and Fire; and that for ever? Not only for a day; or month, or year, but for millions of years, yea to all eternity. To make you sensible of this duration, give me leave to illustrate it by this comparison. Suppose all the Earth and Sea were Sand, and at every thousand years, a Bird should come and take away a grain of this Sand. Now you must needs think 'twould be a long while before all the heap of Sand would be wasted. And yet let me tell you, that if after all that space of time, the damned might have liberty to come forth of Hell, there would

would be some hope, some comfort. But when that is done, and the same thing done a thousand times over, the damned are as far from an end of their torments as at the first moment. For 'tis for ever, which knows no end. And this word, *for ever*, doth even break the heart.

Now do but put these things together, and you must needs conclude, that man's state by nature is a miserable state, seeing he is liable (if he lives and dies in his natural state, without regeneration) to such dreadfull torments. Learn,

2. *Original Sin is of a damning nature.* Are all men by nature, from their very birth, liable to the effects of God's wrath in the life to come, or to the damnation of Hell? 'Tis then a plain argument, that Original Sin is of a damning nature. For 'tis this which exposeth us from our very birth to the torments of Hell, and that makes us by nature Children of wrath. There are some, 'tis true, who guiding themselves by carnal reason and humane affections, will not relish this Doctrine. But what must be judge? our humane affections or God's word? *To the law, and to the testimony.* And this will stand, and those Doctrines that are deduced thence, whatever becomes of mens private opinions. The Scripture tells, that not only death (*Rom. 5. 12.*) but that *judgment came on all men to condemnation*, and that by reason of Original Sin, *Rom. 5. 18.* And my Text tells us, *we are by nature Children of wrath*, notwithstanding the general Redemption of Christ, *Eph. 2. 3.* And how by nature we can be Children of wrath, of God's wrath; and yet be reconciled unto God at the

the same time, considered merely in our natural condition, before a regenerating change has past on us, I see not. So that 'tis plain, in my apprehension, that Original Sin is of a damning nature as well as actual. Yea the Scripture tells us, that all sin is of a damning nature, and deserves death, eternal Death. It makes no exception of Original Sin, or any other; but tells us roundly, *that the wages of sin* (of all Sin, Original and Actual) *is no less than death*, (eternal Death, as before shewn) *Rom. 6. 23.* Now this being so, it should excite Parents to pity and pray for their tender Infants. Who are Subjects capable of this Sin, though they are not of actual; and are hereupon liable to eternal Damnation, if it be not removed and wash'd away by Christ's blood, who died for Infants as well as grown persons. Now here may arise a great question.

Q. What are we to judge concerning the state of little Children, dying in their Infancy? Are they all saved, or do they all perish?

R. I answer, that to assert either (as I humbly conceive) will be an extreme, and what the Scripture will not warrant. To assert, that all of them deserve Condemnation, is safe enough, because we have sufficient foundation for this in holy Writ, and particularly in my Text. But then, there is a difference between the merit of Condemnation, and actual Damnation. And touching this latter, as it respects Infants dying in their Infancy, there are various opinions of men. Some think that all Infants so dying, are saved, whether they be in or out of the Church,

as thinking this opinion doth best suit with the Mercy of God. But in this matter, we must not be guided by our Fancies or Affections, but by God's word, which is the rule of our Faith.

Again, others there are, that are of another perswasion. The *Papists* distinguish between Infants dying before Baptism; or after. And accordingly conclude, that Baptism doth wash away Original Sin; and that Children baptized dying in their Infancy are certainly saved; but as for others that die without Baptism, they refer them to *Limbus Infantum*, a border or fringe as it were, of Hell; where all such Infants are disposed, being without the Vision of God, yet not tormented with the worm of Conscience, or the fire of God's wrath, as actual Sinners are. Of this opinion was *Bellarmino* and other *Papists*, [*Burg. of Orig. Sin.*] But now *Protestants* generally disown that Popish Doctrine, of the *Sacrament's* conferring Grace, *ex opere operato*. And as for *Limbus Infantum*, of which they talk, 'tis a Popish Figment, much like that of *Purgatory*, of which in Scripture there is great silence, which mentions only two places, Heaven and Hell, but speaks not a word of a third or fourth. Leaving therefore these wild opinions where we found them, we shall lay down our thoughts touching the above question, in these following particulars.

I. 'Tis concluded by the most of Divines (*Papists* and *Protestants*, as far as I yet learn) that *some Infants perish, and are sent to Hell for their Original Sin*. But 'tis also concluded, that their punishment in Hell is one of the least there.

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Mitissima omnium pœna, the mildest of all punishments, as *Austin* call'd it. Because they have no actual Sin, joyn'd with their original, to encrease the torments of Hell. That there will be degrees of torment in Hell, or that some will be punish'd more than others, is acknowledged by all, and asserted in Scripture, particularly, *Luk. 12. 47, 48.* where our Saviour tells us, *That the Servant that knew his Masters will and did it not, shall be beaten with more stripes.* No doubt, in Hell, the punishment will be suited unto the transgression. Every Sin deserves Damnation. But all Sins are not alike heinous; therefore some Sins deserve greater punishment than others. Now Infants so dying, of all other are the least Sinners; having nothing to answer or be punished for but Original Sin, and therefore they will have the least punishment.

2. We conclude, *That there is an Election among Infants, as well as grown persons. God will have mercy on whom he will have mercy.* And he that hath planted compassions in Parents toward their Infants, is not without pity to them himself. And accordingly we are told, that Election-grace extends to them, *Rom. 9. 11, 12, 13.* *For the Children being not yet born, neither having done good or evil, that the purpose of God, according to Election, might stand, not of works, but of him that calleth;* 'twas said to her, the elder shall serve the younger; as it is written, *Jacob have I loved, but Esau have I hated.* As Christ died for all sorts of persons, Infants as well as others; so
God's

God's Election extends unto them. And this also is manifest, because God hath taken them into Covenant with their Parents, promising *to be a God to his people and their seed*, Gen. 17. 7. Which is the very promise of the Covenant of Grace, as you may see by comparing Jer. 31. 33. He hath told us, *that of such is the kingdom of heaven*, Mar. 10. 14. And whether you take it for the Church Militant, or the Church Triumphant, it will hold true; and neither sense can well be excluded; for Scripture ought to be explained in its latitude. And this being so, this is good ground for believing Parents, to hope that their Children that die in Infancy, are elected and saved.

3. We conclude, *That 'tis Election and God's Covenant that chiefly make the difference, in the great business of the Salvation of dying Infants*, and not Baptism, as some teach. Sacraments of themselves can't work or convey Grace; neither is Salvation tied to them. *Ananias* was baptized as well as the rest, and so was *Simon Magus*; and yet they remained in their unregeneracy. 'Tis true, no ordinance should be neglected, that God has appointed; and those Parents are to blame, that do not bring their Children unto Baptism; if so be it may be had. But in cases of necessity, God will dispence with ceremonious Rites, and outward Ordinances; as he did with Circumcision during the *Israelites* abode in the Wilderness. And therefore if Baptism cannot be had, and the Parents don't wilfully neglect their duty

in devoting their Children to God in this Ordinance; the want of it will not endanger the Child's Salvation, which does not depend so much on its being baptized, as on God's Covenant; this being the main visible foundation of hope for Adult or Infants. As for *Election*, though that's the first spring, yet that is secret, and lies out of sight. But *secret things belong unto God*: 'tis God's word and *Covenant* we must trust to. Now the Covenant, we are told, *Gen. 17. 7.* extends to Parents with their Children. This therefore is a solid foundation of hope to such persons, touching the Salvation of their dying Infants. And is such a sweet breast of Consolation, that I am apt to believe, pious Parents that rightly understand it, will hardly part with, whatever our Brethren, the *Antipædobaptists* do say to the contrary.

This then is the foundation on which to build our hope of Infants Salvation, *God's Covenant*. When therefore we speak of the Salvation of Infants dying in their Infancy, we ought to distinguish between such as are born under the Covenant, and such as are not. The Scripture plainly makes this distinction. For it saith of the Children of Unbelievers, *that they are unclean*, whereas the Children of Believers *are holy*, *1 Cor. 7. 14.* (*Else were your Children unclean*) not Bastards, for that is not true of all the un sanctified. But the meaning is, they are out of Covenant, and so are unclean in this sense. Now *out of Covenant there is no hope*, *Eph. 2. 12.* And there-

therefore some persons have taken up hard thoughts of the Children of Pagans and Unbelievers, dying in their Infancy. But as for these, we have nothing to do to judge them, as the Apostle speaks in another case, *1 Cor. 15. 12.* We leave these to the judgment of God, to deal with them as he sees fit; only rejoicing in our own Mercies, and blessing God for his mercifull grant to us and our Children. For he is not ashamed to be stiled *our God, and the God of our seed*; yea, he has promised so to be, in that fore-quoted place, *Gen. 17.* which promise is renewed in the New Testament, *Act. 2. 39.* And this being so, 'tis a good foundation for believing Parents, to build their hope on, with reference to the Salvation of their dying Infants. But hitherto of that question, What are we to judge of the state of Infants dying in their Infancy; which naturally falls under that second inference, That Original Sin is of a damning nature. I conclude all with a word of advice.

3. Is man's state by nature such a miserable state as hath been described; and as long as he remains in his natural condition, is he liable to the Damnation of Hell? Then be perswaded, you that are yet in your natural state, and never experienced a regenerating change, *to endeavour what you can to get out of this state.* The flames of Hell are just before you; flee therefore for your lives, the lives of your Souls, which depend upon it.

Q. But whither shall we flee, and what shall we do?

A a

R. 1. Flee

R. 1. *Flee to Jesus Christ*, and accept of him in all his Offices. Christ is ready to receive all Sinners that come to him, *Joh. 6. 37. Him that cometh unto me* (saith Christ) *I will in no wise cast out.* Go therefore to him with shame and sorrow for your original corruption and actual transgression; and throw your selves down at his feet, and resolve to take him on his own terms, in his Cross as well as Crown; as King to rule you, as well as Priest to die for you; and this is the way to find acceptance, and to get an interest in his person. Now if you can get an interest in Christ, and obtain his favour, he will screen you from God's wrath. For he hath born it himself on the cross, in behalf of poor Sinners. And 'tis he, *that delivers from the wrath to come*, 1 Theff. 1. 10.

2. *Pray for regenerating Grace.* This is the remedy of corrupt nature. Original Sin lays a foundation for Regeneration, which is the cure of it. *Joh. 3. 3. Except a man be born again, he cannot see the kingdom of God.* Why so? Because all men by nature are corrupt and unclean, *for that which is born of the flesh, is flesh*, v. 6. And therefore persons must be born of the Spirit, they must be sanctified and made new creatures, or there is no going to Heaven for them. Now 'tis God is the Author of Regeneration. 'Tis not a fruit merely of our own endeavours; 'Tis not a work of Free-Will, or mens natural Powers, *Joh. 1. 13.* But of free Grace, for 'tis God is the giver of the *new heart*, *Ezek. 36. 26.* Therefore he must *be sought unto for it*, as himself directs, v. 37.

3. Lastly,

3. Lastly, *Resolve to lead a new life.* Do what you can, and this is the way to be accepted. There is a gracious promise, 2 Cor. 8. 12. *It shall be accepted according to what a man hath.* Though you can't quicken your dead Souls, and set up the new creature in you, yet you are able to do much toward it. You can read and pray, and attend on Ordinances. You can abstain from the outward acts of Sin; and reform your lives in *many things*, as Herod did, Mar. 6. 20. God's ordinary concurrence is sufficient for this. And if you do the best that you can, God will not be wanting.

Tibi Domine, & à Te.

ANALYSIS.

IN this Text, *Eph. 2. 1, 2, 3.* we have a brief description of **Man's State** by Nature, set forth in a double respect.

1. In respect of Man's Sinfulness, on the account,
 1. Of Original Sin, *v. 1.* Hence this Doctrine, *D. All Men by Nature are Dead in Sin, Sermon. 1. p. 1.* This Doctrine is handled,
 1. More generally, where is shewed,
 1. What is meant (by Nature.)
 2. The import of that Phrase, (Dead in Sin.)
 1. It imports a Legal Death.
 2. A Spiritual Death.
 2. More particularly in two Propositions.
 1. *Prop. All Men by Nature are Legally dead.* Which is,
 1. Demonstrated from the imputation of *Adam's* first Sin. And this is,
 1. Stated in four Particulars.
 2. Proved.
 1. As to its *ἔστι*, that 'tis so;
 1. From Scripture-Testimony.
 2. Its Effect, Death.
 3. From the Analogy between Christ and *Adam*.
 2. As to its *διότι*, or the reason why, *viz.* Because *Adam* was a publick Head.
 1. He was a natural Head.
 2. A federal one.
 2. Applied, *Sermon. 2. p. 19.*
 1. For Instruction, learn.
 1. We are all by Nature Children of Wrath.
 2. To justify God in the death of Infants.
 3. That we are accountable for more Sins than our own personal Transgressions.
 2. For Counsel.
 1. Be

1. Be established in this truth.

1. Give attendance to the voice of God,
2. Adore the Sovereignty of God in this Doctrine.

3. Consider the reasonableness of it.

1. Because *Adam's* first Sin is our Sin.
2. Because his Righteousness also would have been conveyed, had he stood.

2. Charge this Sin on your selves, and be humbled for it. Motives from the greatness of the Sin, containing,

1. Flat disobedience against God.

2. Great ingratitude.

3. Much Pride.

4. Horrible Infidelity.

3. Endeavour to get an interest in imputed righteousness.

Q. How do we come to have an interest in it?

Ans. By Union unto Christ, illustrated from its opposite, our Union to *Adam*, which is the ground of imputed Sin.

Q. How do we come to be united unto Christ?

Ans. By Believing in him.

Q. What is it to believe in Christ?

1. Negat. 'Tis not merely to believe Christ to be the true Messiah.

A. 2. Neither is it a full and confident persuasion that Christ died for us. But,

3. Positively. To close with him on the terms he is offer'd.

2. Prop. All Men by Nature are Spiritually Dead, Handled,

1. In general, Shewing the nature and parts of this Spiritual Death; and how they answer the parts of Inherent Original Sin, Privative and Positive.

2. More particularly in two Branches.

1. Br. All men by Nature are privatively spiritually dead in Sin, *Serm. 3. p. 38.* This is,

1. Demonstrated from the reason of it, *viz.* the want of Original Righteousness, which is proved,

A a 3

1. From

- 1. From Scripture.
- 2. Reason. Arg. *Adam* lost Original Righteousness, therefore so did we.
 - 1. The Antecedent is proved,
 - 1. From Scripture, especially three circumstances.
 - 1. *Adam's* Confession of his being naked.
 - 2. His fleeing from God.
 - 3. The remark let on his Image.
 - 2. From Reason. *Adam's* first Sin deprived his Soul of Original Righteousness.
 - 1. Because he thereby forfeited it, and that according to the tenour of the threatening.
 - 2. Because it provok'd God's Spirit to withdraw from him.
 - 3. Because 'twas a means in its own nature to expell God's Image out of his Soul.
 - 2. The Consequent is proved.
 - 1. Because *Adam* was our publick Head.
 - 2. Because our Nature was in him.
- 2. Improved in divers particulars.
 - 1. Hence see the need of Regeneration.
 - 2. The great Impotency of Man by Nature.
 - 3. A Confutation of the Doctrine of Free-Will, which Doctrine is stated.
 - 4. It may serve for Advice, viz.
 - 1. Let us reflect on this Death, and be humbled for it.
 - 1. Because hereby we are empty of Grace.
 - 2. Are unable to answer our end.
 - 3. 'Tis our Sin as well as misery.
 - 2. Let those that are quickned by Christ, bless God for it.
 - 3. Let those that are under this Death endeavour to be delivered from it.

2. *Br.* All men by nature are positively spiritually dead in Sin. *Serm.* 4. *p.* 59. This is,

1. Explained, where is shewed,

{ 1. The nature of this positive death.

{ 2. Its cause, *viz.* positive corruption, which is,

{ 1. Explained in what sense Original Sin is positive in three particulars.

{ 2. Demonstrated to be so, by three arguments.

2. Demonstrated from this reason, because all by nature are positively corrupted; which is proved,

{ 1. From Scripture, whence a fourfold argument.

{ 2. From humane testimony, { 1. More private.

{ 2. More publick.

3. From Experience, evidenced by an Induction of Particulars, taken from the Understanding, Will, and Affections.

{ 4. From its Effect, that abounding iniquity that is in the world.

5. From Scripture-Ordinances, particularly,

{ 1. Circumcision.

{ 2. Baptism.

6. From *Adam's* publick Capacity.

{ 7. From the law of generation, that requires it to be so.

3. Improved.

{ 1. By way of Instruction. Learn,

{ 1. A Confutation of the *Pelagian* Doctrine, which denies the being of Original Sin.

{ 2. The necessity of Sanctification.

{ 1. In order to please God here.

{ 2. To enjoy him hereafter.

{ 3. To be always on your spiritual watch; enforced from the power of inherent Corruption over eminent Saints, who,

- 1. Were men of no mean rank.
- 2. Were guilty of their heinous Sins after long standing in Religion. And,
- 3. Just after the receipt of Mercies.
- 2. By way of Exhortation. *Serm. 5. p. 85.*
 - 1. Be establish'd in this truth. Here that question is spoken to; how comes man's nature to be corrupted.
 - 2. Apply it in particular to your selves.
 - 3. Bewail this spiritual Death, and inherent Corruption, the cause of it.
 - 4. Be humbled for it.
 - 1. Because 'tis a Sin.
 - 2. An heinous one.
 - 5. Endeavour to get free from this Death by Sanctification. Directions for Sanctification.
 - 1. Give attendance to Gospel-ordinances, especially the word.
 - 1. Its Promises.
 - 2. Its Threatnings.
 - 3. Its Precepts.
 - 2. Pray to God for his Spirit.
 - 3. Believe on the Lord Jesus. Hitherto of Man's Sinfulness by nature upon the account of Original Sin.
- 2. Of Actual Sin, which is,
 - 1. Asserted, v. 2. Wherein in time past ye walked. Hence this Doctrine: Sin is the course and daily practice of the Unconverted. *Serm. 6. p. 103.* In handling this Doctrine,
 - 1. 'Tis explained; where is shewn what Sin is,
 - 1. As to its Nature.
 - 2. Its Kinds, being distinguish'd,
 - 1. In respect of its Subject, into
 - 1. Sins of Ignorance and Knowledge.
 - 2. Sins Voluntary and Involuntary.
 - 3. Sins of Infirmary and Presumption.
 - 2. Of its Object into,
 - 1. Sins of Omission and Commission.
 - 2. Sins against God, and against Men.
 - 3. Of its Adjunct into,
 - 1. Sins

- 1. Sins committed and contracted.
 - 2. Sins more or less heinous.
 - 3. Sins pardonable and unpardonable.
 - 2. 'Tis demonstrated, from;
 - 1. Scripture. Divers Texts prove it.
 - 2. Reason, *viz.* because they are dead in Sin.
 - 3. 'Tis improved. Learn,
 - 1. What to judge of the best actions of the unregenerate.
 - 2. That the Unconverted lead a base life.
 - 3. They walk in a dangerous path.
- 2. Amplified from the causes of it, *viz.* The World, the Devil, and the Flesh. *Serm. 7. p. 121.*
 - 1. From the World, as the exemplary cause. (According to the course of this world.) Which words are,
 - 1. Explained, where is shewn what is meant,
 - 1. By the World, which is taken sometimes,
 - 1. Properly,
 - 2. Improperly for }
 - 1. Believers.
 - 2. Unregenerate.
 - 2. By the course of it. It imports,
 - 1. The present time wherein they lived.
 - 2. That Custom and manner of life that was then going.
 - 2. Handled by way of Doctrine, *viz.* The course and custom of the carnal world doth guide and govern unregenerate men. Which is,
 - 1. Demonstrated from,
 - 1. General Experience.
 - 2. The instance of the *Ephesians* in the Text, and that in respect of,
 - 1. Their Morals.
 - 2. Their Religion.
 - 2. Improved.
 - 1. For Instruction. Learn,
 - 1. The Unregenerate are likely to change their Religion with the times.
 - 2. The Unregenerate have a bad guide.
 - 2. A distinguishing mark between the Regenerate, and the Unregenerate.

1. There

- 1. There is a difference in their principles.
 - 2. In their aims and ends.
 - 3. In their course and conversation.
- 2. For Caution. Beware of being guided by the course of the World. Consider,
 - 1. You are but Strangers in this world.
 - 2. The commands of God are upon you.
 - 3. Your Baptism obligeth to it.
- 2. From the Devil, as the external efficient Cause. (According to the Prince of the power of the Air, the Spirit, &c.) In which words are,
 - 1. A Description of Satan, who is set forth as a mighty Prince, having two sorts of Subjects,
 - 1. The power of the Air. By which may be meant, that Princedom and Government Satan has in the Air, either over the Elements and Meteors contained therein, or else over those Devils, that are in it. The Doctrines are three.
 - 1. Doct. Satan, when permitted, can raise Storms and Tempests in the Air, *Serm. 8. p. 134.* This is,
 - 1. Proved briefly in the general.
 - 2. Applied. Learn,
 - 1. The Devil has not lost his Strength though he hath his Holiness.
 - 2. The Devil consider'd in himself can do the world much mischief.
 - 3. Bless God that he is under restraint.
 - 2. Doct. There is Order, Union, and Government among the Devils. Which is,
 - 1. Demonstrated in three particulars.
 - 2. Improved, to promote Union and Concord among Christians.
 - 3. Doct. The Devil hath a Kingdom and Government in the Air. Which is,
 - 1. Vindicated from an Objection that may be made.
 - 2. Explained in two questions.

1. Quest. Whether the Air is the only place of the Devil's Residence ?
2. Quest. Whether the separate Souls of wicked men are also in the Air ?
3. Improved. Learn that the Devils are our next Neighbours.
2. The Children of Disobedience. (The Spirit that now worketh in the Children of disobedience.) Which words being explained, the Doctrine is this : D. The Devil and his Spirits do ordinarily work in wicked men, and prevail with them to sin, *Serm. 9. p. 154.* This Doctrine is,
 1. Proved from the Text.
 2. Explained by answering this Query, How doth the Devil work in Sinners ?
 1. By entring into them.
 2. By suggesting thoughts to them.
 3. By exciting them to action.
 3. Apply'd, by way of,
 1. Instruction. Learn,
 1. The wicked have a bad companion.
 2. The Devil has ordinarily a great hand in the Sins of men.
 3. The Devil has not as yet his full punishment.
 4. The Devil and wicked men are agreed.
 2. Exhortation to the Unregenerate.
 1. Be periwaded of the truth of this Doctrine, that Satan works effectually in the wicked.
 2. Endeavour to acquaint your selves with the various ways of Satan's working.
 3. Resist him. Consider,
 1. The Devil is your worst Enemy.
 2. If you resist him, he will flee from you.
 3. If you do not he will lead you captive.
 2. An Assertion, that the Unconverted are influenced by him. (Wherein in time past ye walked according to the Prince, &c.) Which being

explained, the Doctrine is, *viz.* D. Satan governs unregenerate men, *Serm.* 10. *p.* 177. In handling this Doctrine. 'Tis proposed,

1. To shew what sort of government Satan hath over wicked men.
 1. Not merely a Tyrannical, which he hath sometimes over the Godly. But,
 2. A Princely, ruling them imperiously, yet not forcing their Wills.
2. To prove the truth of the Doctrine. Which is evident,
 1. From those names that are given in Scripture to such persons, who are called,
 1. The Devil's Children.
 2. His House.
 2. From those Titles that are given to Satan, who is called,
 1. The God of this World.
 2. The Prince of it, and that aply,
 1. Princes have their Thrones, so hath Satan.
 2. Princes have their Homage and peculiar Honour, and so hath Satan.
 3. Princes give Laws to their Subjects, so doth Satan.
 4. Princes have their Ministers of State, so hath Satan.
3. To enquire how Satan came by this Princely Government.
 1. By Conquest.
 2. By Election.
 3. By God's Commission.
4. To apply it, *Serm.* 11. *p.* 191.
 1. By way of Examination, whether Satan is our Prince? Which may be known by these questions.
 1. Whose Laws do you ordinarily obey?
 2. Do you indulge any known Sin?
 3. Whose Losses and Victories do you lay to heart?
 4. Are you converted, yea or no?
 2. By way of Exhortation, to the Unconverted to renounce the Devil and his Government,

vernment, and to give up themselves to Christ's Government. Consider,

1. The Devil, whom you serve, is an unnatural Prince, a Stranger, an Enemy.
2. Christ is fit, and hath a right to rule you.
3. Your Baptismal Covenant obligeth to it.
4. You must perish if you do not.

Q. What course shall we take?

- Ans.* {
1. Break off from the service of Sin.
 2. Part with your carnal company.
 3. Be humbled for your past Rebellion.

{ 4. Make choice of Christ's laws for your rule, which require you,

- {
1. To live Soberly, with respect to your Selves.
 2. Righteously, with respect to your Neighbour.
 3. Piously, toward God.

3. From the Flesh, as the internal efficient Cause.

(V. 3. Among whom we had our conversation in the lusts of the Flesh, fulfilling the desires, &c.)

In which words we have the internal Causes of a sinfull Life, the Flesh and its Lusts, together with the kinds of these Lusts.

- {
1. Here's the Flesh or corrupt Nature, the root of all.
 2. Here are Lusts, the first sproutings of that root.
 3. Here's a general division of those Lusts, into those of the Body, and those of the Mind. So that the whole man is the Subject of them. The Doctrines are three.

Doct. Flesh or corrupt Nature is the Cause and Parent of irregular Lustings, *Serm. 12. p. 208.* This Doctrine is,

{ 1. Explained, wherein is shewed,

{ 1. What is meant by Flesh.

- {
1. Neg. 'Tis not taken physically, for our natural Substance. But,
 2. Pos. Morally, for inherent Corruption, or corrupt Nature, which is particularly described.

Q. Why

Q. Why is corrupt Nature called Flesh?

1. Because it comes by fleshly Generation.

Ans. { 2. Because our Body or Flesh is the more visible seat and subject of it.
3. Because it hath fleshly things for its Object.

Q. Why is it called in the Text, our Flesh?

Ans. { 1. Because 'tis of our selves.
2. In opposition to the Grace of God.
3. Because we are the Subjects of it.
And this being so, it should make us strive to purge it out.

Q. What shall we do to purge it out?

Ans. { 1. Go to the Fountain of Christ's blood.
2. Pray to God for his Spirit.
3. Give attendance and yield obedience to the word of God.

2. What is meant by the Lusts of the Flesh?
And here is shewn,

{ 1. Their general nature.
2. Those names whereby they are called.
3. Their kinds, { 1. Sensual Lusts,
2. Intellectual ones.

3. Wherein consists the irregularity of these Lusts. Which is explained,

{ 1. From its opposite, the holiness of man's Lusting in his primitive state.
2. From the similitude of a man in a Fever, who,

{ 1. Loaths his wholesome Food,
2. Desires things hurtfull. And this,
3. To satisfy the inordinacy in him.

2. Applied.

{ 1. Cease to wonder at irregular motions, which you can't help.
2. Bewail the corruption of your nature.
3. Strive to mortify your Lusts.

Q. How shall we mortify them?

Ans. { 1. By mortifying the Flesh it self.
2. By timely suppressing its Lusts.

2. *Doct.* The Flesh and its Lusts is the cause and reason of a sinfull life, in all the unregenerate, *Serm. 13. p. 232.* Flesh, that begets Lusts, and Lusts bring forth a sinfull Conversation. The Apostle speaks it as the common case of all the unregenerate; they have their Conversation in the Lusts of the Flesh. Under this Doctrine,

1. Is shewn what it imports, to have our Conversation in the Lusts of the Flesh.

- 1. That the Flesh is a governing principle.
- 2. That there is a willing subjection to Lusts.
- And,
- 3. A constant fulfilling of them.

2. 'Tis proved, that this is the case of all the Unregenerate,

- 1. From Scripture.
- 2. Experience.
- 3. Reason.

1. Because the Flesh is a predominant principle in them.

2. Because the Lusts of the Flesh are pleasing to them.

3. Because they can't walk in the Spirit.

3. 'Tis applied.

1. For Instruction. Hence,

1. Take a Directory for Humiliation.

2. See a difference between the Regenerate and Unregenerate.

3. Learn what to judge of the best actions of the unregenerate. They do not please God.

1. They come from a corrupt root.

2. From persons that have a defect,

1. In their State.

2. In their End and Motive.

2. For Counsel to the Unregenerate, to leave this sinfull way of living. Consider,

1. Your Baptism obligeth to it.

2. 'Tis dangerous to live after the Flesh.

By way of Direction,

1. Pray

- 1. Pray for a new nature, a spiritual principle.
 - 2. Endeavour to walk in the Spirit.
- 3. *Dof.* The whole man hath corrupt Lustings or is corrupted by Sin, *Serm.* 14. p. 248. This is,
 - 1. Demonstrated from,
 - 1. Plain Scripture.
 - 2. An Induction of particulars taken from,
 - 1. Man's body, which is a body of Sin.
 - 2. Man's Soul, which is corrupted in all its powers of,
 - 1. Understanding.
 - 2. Conscience.
 - 3. Will.
 - 4. Affections.
 - 3. Arguments drawn from Scripture, that the whole man is corrupted, appears,
 - 1. Because the whole man has need to be sanctified.
 - 2. From the testimony of the *Pharisees* themselves, with reference to the blind man.
 - 3. From that name that is given to corrupt nature, being called the Old man.
 - 2. Applied. Learn,
 - 1. That your Souls, considered merely in your natural state, are all over corrupted.
 - 2. Bewail this corruption of your nature.
 - 3. See the need of Regeneration, and what a great and difficult work it is.
 - 4. Enquire whether this universal corruption of nature, is yet healed by regenerating Grace. Which you may know by these Queries.
 - 1. Q. Are old things past away ?
 - 1. Do you grieve for the remainders of corruption ?
 - 2. Do you make opposition against it ?
 - 3. Do you daily mortifie the Old Man ?
 - 2. Q. Are all things become new ? Have you,
 - 1. A new Mind.
 - 2. A new Heart.
 - 3. A new Life.

5. Let those that find they are renewed;
Bless God for it.
6. Let others endeavour what they can to
purge out their corruptions. But hitherto
of Man's Sinfulness. Man's State by Na-
ture is also set forth;
2. In respect of Man's Misery. This is mentioned in the
close of the third Verse. (And were by nature Children
of wrath, even as others.) Which words being explain-
ed, there are two Doctrines.
 1. D. All Men and Women are Sinners by nature. *Serm:*
15. p. 264. This Doctrine is implied, and but brief-
ly handled because it belongs to the former head of
Man's Sinfulness. In handling of it;
 1. 'Tis explained; in what sense we are Sinners by na-
ture. Which Phrase is taken,
 1. Sometimes for that which constitutes our being.
 2. Sometimes for that which naturally flows from
our Constitution. And,
 3. Sometimes for our birth-state; as in the Text.
 2. 'Tis shewn how we came to be sinners by nature.
 1. Neg. Not upon the account of our primitive Cre-
ation:
 2. Neither merely on the account of natural generation;
 3. Neither is the sinfulness of immediate Parents;
the cause of it. But,
 4. Pos. The cause of our sinfulness by nature is the
disobedience of our first Parents.
 3. 'Tis Applied.
 1. Believe this Doctrine. Motives:
 1. 'Twill be a means to set us right in other Do-
ctrines of the Gospel.
 2. To silence impatient complaints against nature?
 3. To bring us to the knowledge of our selves.
 4. To direct us in our Humiliations.
 5. To make us to understand the true nature of
Regeneration.
 2. Learn a Confutation of the *Pelagian* Heresie;
that we are sinners by practice, not by nature.
 3. Hence see a reason, why some Infants die.
 4. Hence learn to justify God, should he send us to
Hell as soon as born.
 2. D. All Men by nature from their very birth, are

Children of Wrath. *Serm. 16. p. 281.* This Doctrine is express'd, and takes in the other branch of man's state by nature, which relates to his misery. This is handled,

1. More generally. And here,

1. 'Tis stated. And,

1. I don't assert that all are reprobated.

2. Neither do I deny the birth-privilege of Christians.

3. Pos. I only assert, that all men considered in their mere natural condition, are Children of Wrath.

2. 'Tis explained what is meant by Children of wrath.

1. Neg. 'Tis not taken actively. But,

2. Pos. 'Tis taken passively, for persons exposed to wrath, namely God's wrath.

3. 'Tis applied.

1. For Instruction. Hence learn, that man's state by nature is a miserable state: which being proved from the Doctrine, is farther confirmed,

1. Because he has nothing to do (whilst he remains in that state) with any of the promises.

2. He is Heir to all God's Curses.

3. He is liable to eternal Damnation.

2. For Counsel to the unconverted, to flee from this wrath. Consider,

1. Whose wrath it is you are exposed to.

2. The fearfull expressions whereby 'tis represented.

3. Its direfull effects in this World, and the World to come.

Q. But whither shall we flee?

Ans. To the Blessed Jesus, who only can deliver from the wrath to come.

2. More distinctly in several Propositions.

1. *Prop.* God is angry and highly displeased with all Men and Women in their natural condition. *Serm. 17. p. 298.* This is included in the general Doctrine, if God's anger be taken immanently, as 'tis in God. In handling of it, we,

1. Ex-

1. Explain God's Wrath and Anger;
 1. As to its nature.
 2. As to its terror, represented in divers particulars.
 1. Consider God's anger in a threatening.
 2. In the sippings of it in this life.
 3. In the sufferings of Christ.
 4. In the torments of Hell.
 3. Make some improvement of it, by way of advice to the unconverted, to make their peace with God, and to get his anger turned away; Which advice is enforced,
 1. By Motives. Consider,
 1. The thing is possible.
 2. God is willing of your reconciliation.
 3. God offers you most reasonable terms.
 4. 'Tis a singular privilege to have terms.
 5. God beseeches you to be reconciled.
 6. If you refuse, God will pour out his wrath upon you in the hottest Hell.
 2. By Directions.
 1. Submit your selves to him in an humble manner.
 2. Take Christ in the arms of your Faith, when you go to God for Reconciliation.
 3. Renew your baptismal Covenant.
2. Prop. All Men by nature are liable to the effects of God's Wrath. This is included in the general Doctrine, if God's Wrath be taken transiently, in the effects of it. And the effects of God's Wrath being partly in the miseries of this life, and partly in the next; therefore this Proposition divides it self into two Branches or Doctrines.
 1. D. All Men by nature are liable to the miseries of this life. *Serm. 18. p. 315.* This is,
 1. Proved,
 1. From Scripture.
 2. Experience.
 3. Reason.
 2. 'Tis shewn what are the miseries of this life, to which we are liable.

1. The loss of Communion with God.
 2. Subjection unto Satan.
 3. Bodily Infirmities, Pains and Diseases.
 4. Death it self.
3. Tis applied.
1. Learn from this Doctrine, that man's state by nature is a miserable state ; and that upon the account of temporal miseries, Concerning which are these remarks.
 1. They are many.
 2. They are great.
 3. They are the fruit of sin.
 4. They attend us more or less all the days of our lives.
 2. Bless God, ye that are free from trouble.
 3. Learn from our Doctrine to look for trouble.
2. D. All Men by nature are liable to the miseries of the next life. *Serm. 19. p. 328.* Here,
1. Tis explained, what are the miseries of the next life, which will be the portion of the unconverted.
 1. They will be brought to God's bar.
 2. They shall receive a dreadful sentence.
 3. They shall be banished from the joys of Heaven.
 4. From the good things of this life.
 5. Shall be sent to a dismal place.
 6. Shall have most frightfull Companions.
 7. Shall be tormented with a raging Conscience.
 8. They shall bear the fire of God's Wrath.
 1. God will have an immediate hand in their torment.
 2. God will stir up all his wrath. Which,
 3. Hath been terrible when kindled but a little.
- App. Learn,*
1. The great folly of sinners.
 2. The great evil of sin.
 3. Let the wicked meditate on these things, and become righteous.
 4. Let the righteous bless God for their hopes.
2. The

2. The truth of the Doctrine is demonstrated.
Serm. 20. p. 346. In order thereto,

1. Some things are premised.
 1. We must not attend to humane affections in deciding this truth.
 2. Neither to carnal reasonings. But,
 3. Pos. To the voice of God: and we must also distinguish between the merit of condemnation and damnation it self.
2. Some arguments are proposed, which are these,

1. Because all men by nature are sinners.
2. Because by nature they are unclean.
3. Because by nature they are unregenerate.
4. Because by nature they are God's Enemies.
5. They are the Devil's Vassals, And,
6. They are Children of wrath.

3. 'Tis applied. Learn,

1. Man's state by nature is a miserable state; seeing by nature he is liable to the torments of Hell. Concerning which are these Remarks.

1. They will seize the whole man.
2. They will be exquisitely painfull.
3. They will be eternal.

2. Original sin is of a damning nature.

Q. What are we to judge of dying Infants?

- Ans.
 1. If any perish, their punishment will be the least.
 2. There is an Election among them.
 3. 'Tis Election and God's Covenant that chiefly makes the difference, as to their Salvation, and not Baptism; though no ordinance that God has appointed should be neglected.

3. Be perswaded, you that are yet in a state of nature, to get out of this miserable state.
 Directions,

1. Flee to Jesus Christ, and accept of him in all his Offices.
2. Pray for regenerating Grace.
3. Resolve to lead a new life,

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Q. *Whether Adam and Christ were two Federal Heads, and Legal Representatives? Aff.*

THE *Salmurian Professors* dispute against the former, as appears from their disputing against the *Imputation of Adam's Sin*. And Mr. *Baxter*, in his *Book of Redemption*, disputes against the latter, p. 76. and is also of the same opinion with the *Salmurian Professors* in the former point, as appears by what he saith, p. 473.

I take these two points to be the foundation of all *Baxterianism*, or that new Scheme of Divinity, Mr. *Baxter* has presented the world with, as differing from the *Assemblies Confession* and *Catechism*, and the 39 Articles of the *Church of England*.

A little briefly to consider both.

I begin first with the *Thesis* of the *Salmurian Professors*; that *Adam's Sin* is not *imputed* to us.

Discourſing of Man in his faln ſtate before Grace, (*Part 1. p. 205, &c.*) they lay down theſe *Theſes*.

1. *That all men finned in Adam.* In oppoſition to the *Socinians*, who deny both imputed and inherent Sin.

2. *That they sinned not in him merely by Imitation.* In opposition to the *Pelagians*, who teach that Sin came into the world by *Adam* this way only. And,

3. *That the sinfulness they contract from Adam is either the guilt of his first Sin imputed to them; or the corruption of our nature, which was the consequent of that first Sin, and is inherent in us.* This latter they assert, the former they deny; pretending it can neither be proved by Scripture, nor Reason.

First, They pretend, that it cannot be gathered from the *holy Scripture*.

1. *Non ex verbis, &c.* Not from those words of the *Apostle*, Rom. 5. 12. *In whom all have sinned.* For (they say) it ought not to be translated (*in quo*) in whom, but (*eò quòd*) because all have sinned.

R. To this I answer: Take the Translation either way, relatively or causally, and 'twill prove the *Imputation* of *Adam's* first Sin. If we translate the Text *relatively*, (which Translation the words will bear) then 'tis express that we sinned in him; and how we could sin in him otherwise than as a *Federal Head* and *Publick Representative*, I know not. Or take it *causally*, (for that, or because all have sinned) and it comes to the same. For Death passeth upon all Men, even on Infants, because all have sinned. I would ask, how have Infants sinned? Not in their own persons, they are not capable of actual Sin. It must therefore be in *Adam*. And how they can be said to sin in *Adam*, unless by *Imputation*, I do not understand.

2. They

2. They add, *Nec est cur, &c.* There is no reason, why we should be said to sin in Adam, any otherwise than we are said to have been, or to die in him.

R. To this I answer: By granting that our Sin and Death in *Adam*, when he sinned and died, is according to our Existence in him. When he sinned and became *legally and spiritually dead*, we had only a *virtual* Existence in him. Consequently our Sin and Death was only *virtual*. But as soon as we became *proles Adæ*, *Adam's* Children by natural Generation, and have actual Existence, then we are guilty of his actual Sin, and so are actually liable to the death threatned. Besides, there is a difference between *Adam's Sin*, and *Adam's Death*. *Adam* sinned as a *Publick person*; and 'tis for this reason, we are said to sin in him, or to have his Sin imputed to us. But *Adam* died, (if we speak of his corporal death) as a *Private person*. And therefore we may be said to sin in him, though we are not said to die in him, when he departed this life. The distinction between *virtual* and *actual Existence*, and of *Adam's* being a *Private* and *Publick person*; I think will take away most of the difficulty in this Controversie: especially if we keep our eye upon *Christ*, and run a Parallel between *Christ* and *Adam*, whom the Apostle calls *Christ's* figure, *Rom. 5. 14.* For the same Objections that may be made against *Adam*, the *Imputation* of his Sin and Death consequent thereupon, may be made also against *Christ*, the *Imputation* of his Righteousness, and Justification of life, consequent thereto.

3. They

3. They add, *Et melius, &c.* By this Interpretation, the Sin and Death in that Verse will better answer one the other ; if, as the Death, so the Sin be understood to be specifically one, not numerically the same.

R. I conceive the meaning of this sentence to be this, that the Sin and Death will the better answer ; that, as there are many *numerical* Deaths, as many as there are Children of *Adam*, though 'tis one death *specifically*, so there should be many *numerical* Sins, the cause of these deaths. Now if *Adam* was considered only as a *Private person*, then I grant, that the Sin and Death would best answer each other in this Explication ; but ^{not} now if we consider him as a *Publick person*, for so, one Sin committed by a Publick person, and the same sin, *numero*, imputed to all he represents, will bring as many deaths as there are persons represented, though 'tis but one sin imputed to all. Thus considering *Adam* as a *Publick person*, and so the Death and Sin do best answer in this Verse, though we make the sin to be *numerically* the same, namely *Adam's* first sin ; but the deaths many, or only *specifically* the same, inflicted on many persons. To me therefore there is no weight in this Objection.

4. They add, *Et Apostolus, &c.* And the Apostle in the proof, which he brings for this (that all have sinned) saith, that sin was in the world, and that he might prove this, brings an argument for the reign of Sin before the law, from which reign of Sin, that Imputation cannot be deduced, unless you deny inherent Original Sin, which alone is sufficient that death may reign.

R. To

R. To this I answer, 'Tis true, that Sin was in the world, if we understand it (as the Apostle doth) of *imputed Original Sin*. That the Apostle does so understand it, to me is plain from this argument; because if you deny *imputed Sin*, you must also deny *inherent Corruption*, as may be shewn by and by. And thus you overthrow the Apostle's argument of Sin's being in the world from the reign of it. So that this Text is still a good proof for *imputed Original Sin*. For without this, *inherent Original Sin*, is not sufficient that death may reign. Deny the one, and you undermine the other.

5. They add, *Nec ex Antithesi, &c.* That *imputed Original Sin* can't be gathered from the opposition, that the Apostle makes between Christ's obedience and Adam's disobedience.

R. This *Antithesis* we have, v. 18, 19. Therefore as by the offence of one, judgment, &c. For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous. I think it affords a good argument for the *Imputation* of Adam's Sin thus; look as by one we are made righteous, so by the other we are made Sinners. Now how are we made righteous by Christ? Why, by the *Imputation* of his righteousness, as the Apostle speaks, Rom. 4. 11. We are made righteous by Christ's righteousness, all one as he was made a Sinner by our Sin, as the Apostle intimates, 2 Cor. 5. 21. How was Christ made *sin*? He was not *inherently* a sinner; the Text tells us, *he knew no sin*, but by *Imputation*. And so we are made righteous in him, by the *Imputation* of his righteousness to us. And this

this being so, we may also conclude, we are made sinners by the *Imputation* of *Adam's Sin*; because the Apostle in the above place, runs a Parallel, as to this very thing, between *Christ* and *Adam*; telling us expressly, that *as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, &c.* For *as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous.* The words are so plain, that unless we purposely make a difficulty, I see none; plainly holding forth, the *Imputation* of *Adam's Sin*, as well as the *Imputation* of *Christ's Righteousness*. But they add,

6. *Est enim in promptu, &c.* The answer is ready, for the similitude of the opposition is in the thing; Not (*in rei modo*) in the manner of it.

R. Where the Scripture does not distinguish, we need not distinguish. When the Apostle tells us, that *as by one man's disobedience, &c.* The opposition seems to lie as much in the manner of it, as in the thing it self. Yea, the Apostle in this place, as by and by may be shewn from his Scope, seems chiefly to have respect to the manner of the thing. And to shew us, that as we are justified by the *Imputation* of *Christ's righteousness*, so were we condemned by the *Imputation* of *Adam's Sin*, who was *Christ's figure*, v. 14.

7. They ad, *Quam distinctionem, &c.* The Apostle himself seems to insinuate this distinction, v. 15, 16. But not as the offence, so also is the free gift, &c.

R. The

R. The Apostle there delivers nothing that opposeth the *Imputation* of Adam's sin, but plainly supposeth it; seeing he tells us, *the judgment was by one to condemnation*. And whereas he shews, that there is not an agreement in all respects between our *Justification* by Christ, and *Condemnation* by Adam; he only instanceth in this particular, that as the judgment was to *Condemnation* for one sin on Adam's side, (a plain argument of the *Imputation* of Adam's sin; for if the judgment was to *Condemnation* for inherent corruption, then 'twould not be for one offence:) so on Christ's side, the free gift is of many offences unto *Justification*; shewing therein the redundancy of God's Grace, but not denying the *Imputation* of Christ's Righteousness to *Justification*, or of Adam's offence to *Condemnation*; but supposing both.

8. They add, *Et ratio docet, &c. And reason will teach us this distinction; for Adam did not by vertue of his office, sustain our person, as our surety, as Christ did, and so violate the law for us, or in our stead.*

R. Though Adam did not sustain our person, as a surety, yet he did as a Representative. And 'twas in this respect, that he was Christ's figure. Christ, indeed, by the Father's appointment was a Sponsor and Surety; and as such, he did *personam nostram sustinere*, represent our persons. Now, there are other Representatives, besides Sureties. A Burgess in Parliament, is a Representative, yet no Surety, to undertake for the discharge of our Debts. And thus Adam as well as Christ, was a publick person, who did

per-

personam nostram sustinere, represent our persons, and legally act in our name and stead, and that by God's appointment, though not of our churſing. And being a *Representative* to all his natural Off-ſpring, as Chriſt is to all Elect Believers: hence reaſon teacheth, that there is as much ground for the *Imputation* of Adam's ſin, as Chriſt's righteouſneſs. And conſequently that in this caſe, there is no reaſon to diſtinguiſh between the thing and the manner.

9. They add, *Et doctrina, &c.* And the Doctrine of our Church requires it, that it may defend it ſelf from the Church of Rome, objecting, that as Adam's diſobedience makes us guilty, becauſe 'tis the cauſe of inherent ſin; ſo the obedience of Chriſt makes us righteous, becauſe 'tis the cauſe of inherent righteouſneſs.

R. To this I anſwer, That the Doctrine of the Church, in defending it ſelf againſt the Romaniſts, does not require the rejecting the *Imputation* of Adam's ſin. For though Adam's ſin is the cauſe of inherent corruption; yet 'tis not for this reaſon only, that it makes us ſinners, but becauſe his ſin it ſelf is imputed to us. And in like manner, though the *Imputation* of Chriſt's righteouſneſs is accompanied with the Spirit of Grace and Sanctification, yet we are not juſtified for that reaſon, becauſe we have inherent righteouſneſs in us, but becauſe of the *Imputation* of Chriſt's righteouſneſs. So that the Objection of the Romaniſts may be anſwered, though we deny not *imputed ſin*. Yea the denying of this, to me, ſeems to lay a foundation for their Objection.

10. They

10. They add, *Nec denique, &c.* Neither can it be proved from that, because Levi is said to pay tithes in Abraham, being in his loins; it can be no more gathered thence, than we may gather, that Abraham's sin, or his faith, or good works, were also imputed to Levi.

R. We grant the whole. We bring not this Scripture to prove the Imputation of Adam's sin; but only to shew, that we were in Adam as a natural head, being in his loins, as Levi was in Abraham, when he gave tithes. Now our being in Adam in this sense only, would no more make his sin to be imputed to us, than Levi's being in Abraham, doth make Abraham's sin imputed to him. And therefore we say, that the ground and reason of the Imputation of Adam's sin, was Adam's being our federal Head, or legal Representative. Which relation Abraham bore not to Levi. And therefore 'tis remarkable, the Apostle's manner of expression, *Heb. 7. 9.* And as I may so say, Levi also, who received tithes, paid tithes in Abraham. The Apostle confesseth, he did not properly pay tithes in Abraham, as we sinned in Adam; but (as I may so say) only in a figurative sense. He paid tithes in him, as an exemplary Father, from whom he descended; but not as a legal Head or Representative, to have his act imputed to him, as Adam's sin is to us.

11. They add, *Sed neque congruit, &c.* It neither agrees with the Oracle, that saith, the Son shall not bear the iniquity of the Father. For then Adam's children would bear his iniquity, even those that have not sinned, after the similitude of Adam's

dam's transgression, even to the thousandth generation.

R. We must distinguish between Man in Innocency, and man fallen. This Scripture belongs to Man's fallen Estate; and took place just after the fall, when *Adam* lost his publick capacity. Now, none shall bear the iniquity of his Father. We are not guilty of our immediate Parents sins. Indeed the sins of immediate Parents may be an *occasion* of the Childrens punishment, as in the second commandment; though none, now, are punished properly, but for their own sins. But as for *Adam's* first sin, we properly share, both in the guilt and punishment of this, because he was our publick head. And therefore as to this, the Apostle speaks roundly, *Rom. 5. 12. In him all sinned, and all died.* Thus have we considered all that they say to this Doctrine from Scripture.

Secondly, They pretend, that the Doctrine of the Imputation of *Adam's* sin is not congruous to reason. They thus argue, p. 206.

I. *Primum enim, si Adami, &c. First of all; if Adam's disobedience is imputed to us, then his righteousness ought to have been imputed to us, had he stood in Innocency.*

R. We say so too. No doubt, he would have convey'd God's image to us, had he stood in Innocency. And probably had he lived to have been confirmed in that state, by partaking of the Sacrament of the tree of Life, his Children for his sake would have been confirmed too. For the terms were equal on both sides. We were
in

n him for Righteousness and Life, as well as Sin and Death.

2. They add, *Debuissent, &c.* At least all his sins ought to be imputed to us, which he committed, whilst we were in his loins.

R. We deny this. For we ground the *Imputation* of his sin, not on our being in his loins; but on our being in him, as a *federal Head*. And therefore when he lost this publick relation, which he did at the fall; there is no more reason, why his other sins should be imputed to us, than there is for the sins of our immediate Parents.

3. They add, *Nec non omnium, &c.* Then also all the sins of our immediate Parents, which they commit, would be imputed to us; for we were equally in them as in Adam.

R. We deny this. We are not equally in them, as in Adam. We are only in them, as *natural Heads*, feminally, as being in their loins; but in Adam as a publick Head, a *federal Head*. Which publick relation being lost by the fall; therefore that Scripture takes place since the fall, viz. *The Son shall not bear the iniquity of the Father*.

4. They add, *Immò mors, &c.* Yea Adam's death it self ought also to be imputed to us; for he sinned as the head of Mankind, why therefore should he not be punished under the same notion?

R. We answer, There is a great deal of difference between Adam's sin, and Adam's punishment. He sinned as a *publick person*, as a federal head of many Members; therefore all his Members, as they share in his sin, must share in his death.

death. But now *Adam* was punished, (if we speak of his corporal death) as a *private person*; and therefore we did not suffer in him, though we sinned in him.

5. They add, *Si non tenebamur, &c.* If we were not bound to obey the command, but in his person, neither ought we to be punished, but in his person. For the threatning does not belong to us, more than the command.

R. We must here distinguish again, between a *private* and *publick person*. And the consequence will not hold from one to the other. Though we were not bound to obey the command, but in his person; yet it doth not follow, that we ought only to be punished in his person, because he was a publick head; and therefore his sin involving us in guilt as well as him; we ought to be punished in our own persons, as well as he. The threatning, 'tis true, belongs to us, no more than the prohibition. And therefore we say, that the command or prohibition was given to him, not as a *private* but *publick person*; consequently it belonged to all he represented, and so did the threatning. They both belonged to us, when *Adam* sinned, not actually; because then we had no being; but *virtually*, *Adam* standing as the Representative of all that should come from him by ordinary generation. And therefore, though we were only to obey in his person; yet *Adam* sinning, he hath brought punishment upon us all.

6. They add, *Qui peccavimus, &c.* How did we sin actually in *Adam*, in whom we never actually were?

R. We

R. We don't say, that we sinned *actually* in *Adam*, when he sinned: for we then had no actual being. But yet we sinned *virtually* in him, when he sinned; and so are actually guilty of his sin, when we actually derive our being from him, and this according to the terms of the Covenant. I might ask a like Question. How were believers in the Old Testament *actually* justified by Christ's death, which then had no actual being. It had a *virtual* being; and this was sufficient to their actual Justification, when they believed. And the like answer will serve here. We had a *virtual* being in *Adam*, when he sinned; and this is sufficient to our *actual* Guilt and Condemnation, when we become *proles Ade*, *Adam's* natural Off-spring.

7. They add, *Qui voluntarius, &c.* How could that act be voluntary in respect of us, which was over, long before we had a will?

R. We had a *virtual* being, and a *virtual* will, and so 'twas voluntary in a *legal* sense; for he being our publick head, therefore his will was *interpretatively* ours, and our will was *virtually* in his.

8. They add, *Fuit quidam in Adamo, &c.* The humane nature in *Adam* was only singular, and numerically distinct from ours: if therefore the first act of sinning was an act of nature, why not the first act of generating also. Yet none will say, that we in *Adam* begat *Cain* and *Seth*.

R. Though the first act of sinning was an act of *Adam's* singular nature, yet not considered, as singular; for he was a publick head to his Off-spring; and therefore our singular natures and

persons were represented by him in that act. But not so, in his first act of generation; for this was an act only of his singular nature, an act of *Adam*, considered only as a private person; and therefore we are not said to beget *Cain* and *Seth* in him, all one as to sin in him. There is a vast difference between these acts. *Adam* sinned as a *publick person*; but before he begat *Cain* and *Seth*, he lost his publick capacity.

9. They add, *Tum, si Adamus, &c.* Moreover, *If Adam deserved for himself, a punishment equal to his sin, viz. so great as God threatned; how is it consistent with justice, to exact another punishment, from innumerable other persons, for the same sin?*

R. Had *Adam* sinned as a private person, there would be some force in this Objection. There is this difference between *Adam's* sin and punishment. He sinned as a *publick*, suffered as a *private person*. His punishment was equal for himself. But justice required, that all those he represented, should bear the same.

10. They add, *Præterea aut unus, &c.* Furthermore, either there is one adequate guilt of that sin, to be divided among all the posterity of *Adam*; or so many guilts, as there are men. If the former, then a very small part both of guilt and punishment, will come to the share of individual persons. And if the latter, then there will not be one only guilt of one sin, nor one only adequate punishment, but innumerable.

R. There was only one adequate guilt of that first sin, not to be divided into parts; but to be communicated in whole, to all he represented. All one, as one righteousness of *Christ* is imputed

ted to the justification of many, without dividing it into parts; or making those to whom it is imputed, *Saviours of the world*. Christ suffered as a *publick person*, and he is justly stiled the *Saviour* of the world; but 'tis imputed to Believers, *pro mensura membrorum*, in such sort and proportion, as is proper for *private persons* to their particular justification. And so, though the whole guilt of *Adam's* sin is imputed to us; yet 'tis imputed to us, considered as *private* not *publick* persons. And therefore, though *Adam*, who was a *publick person*, destroyed the world by that sin; yet we are not accounted to *destroy the world*, though the Sin be imputed to our own Condemnation.

11. They add, lastly, *Si inobedientiae Adami*, &c. *If we are guilty of the disobedience of Adam*, for this reason, because we are his Children; that neither a miraculous generation, in respect of both Parents, such as *Isaac's* and *John Baptist's*; nor a divine creation of the Soul without man's help, do free any from it; what shall we say of our blessed Lord? For then neither will his miraculous conception by the Holy Ghost, hinder him from being the true Son of Adam, who was to come of the seed of David.

R. To this I answer; That though *Adam's* sin be imputed to us, yet enough may be said to free *Christ* from it. For *Adam's* sin is not therefore imputed, because we are his Children, and come of his loins; but because he was our *federal Head*, and *publick Representative*. Now *Adam* was no *publick Head* to *Christ*. He was indeed *Christ's figure*, who was a *publick Head* as

well as *Adam*; but he was not a publick Head to *Christ*. For *Adam* was only a publick Head and legal Representative, to those that came from him by ordinary Generation. This *Christ* did not. *Isaac* and *John Baptist*, though in their generation there was somewhat extraordinary; yet they were born according to the course of nature, there was a Father and a Mother. Again, *Adam* was a publick Representative to those only that had their *persons* from him, as well as their *natures*. This *Christ* had not, for his humane nature subsisted only in his divine person. Hence he was not guilty of *Adam's* first sin, notwithstanding it is imputed to us.

Thus having considered their arguments, I shall now prove the *Imputation of Adam's sin*. But because I have spoken to this point already, (*Serm. 1.* where this Doctrine is stated and proved) I shall therefore say the less to it now; and only offer an argument or two, together with the judgment of some *eminent Divines*, who have plainly exprest their thoughts in this matter.

Arg. 1. My first argument shall be drawn from *Adam's publick capacity*. I thus argue; If *Adam* represented all his posterity in his first sin, as a *federal Head*; then that first sin of his, in *legal equity*, ought to be imputed unto us. But *Adam* represented all his natural posterity, in that first sin, as a *federal head*. *Ergo*, &c. I presume the *Major* will not be denied; therefore I shall only prove the *Minor*, viz. That *Adam* before the fall was our *federal head*, or *publick Representative*. This may be proved, partly from Scripture, partly from Reason. 1. Part-

1. Partly from *Scripture*. Many *Scriptures* might be brought to prove it. Full to this purpose I take that of the *Apostle*, 1 *Cor.* 15. 47. *The first man is of the earth, earthy; the second man is the Lord from Heaven.*

The *Apostle* here is making a comparison between *Christ* and *Adam*, and he calls *Christ* the *second man* in opposition to *Adam*. How was *Christ* the *second man* with respect to *Adam*? Take it literally, and so he was not the second man; there were many generations between *Christ* and *Adam*. In this respect *Cain* was the second man. The meaning therefore is, he was the *second publick Person or Representative*; God looking on these two, *Christ* and *Adam*, as two roots of all, and as being both of them publick persons, to convey his state to each of his. Hence likewise *Adam* is called *Christ's figure*, *Rom.* 5. 14. *Who is the figure of him, that was to come.* He was *Christ's figure*, in that he also, as well as *Christ*, by God's Sovereign Institution was made a publick head to all his. So that to me it is plain from these *Scriptures*, that *Adam* was our federal head. And no less seems intimated, *Eccl.* 7. 29. *God made man upright, but they have sought out many inventions.* The alteration of the number in this place is remarkable. 'Tis not said, *he sought out many inventions*, as though none were guilty of that first sin, but *Adam*; but (*they*) intimating to us, that all his posterity sinned in him, as their publick Head and Representative.

2. Partly by *Reason*. Reason will tell us, that *Adam* was made our *federal head*, and that this *constitution* was just and equitable.

1. Reason will tell us, that *Adam* was constituted our *federal Head*. This is plain, because the death in the threatening annexed to the command given to him, falls likewise upon his posterity. Not only Scripture, but experience sheweth, that all his posterity, Infants and Adult, are liable to death, according to the threatening given to *Adam* in the first Covenant, (*in the day thou eatest, thou shalt surely die*) i. e. become liable to death, thou and all thou representest. This sentence is executed on all *Adam's* posterity. Death reigns over all, even *those that have not sinned after the similitude of Adam's transgression*, Rom. 5. 12, 14. *By the offence of one judgment is come on all men to condemnation*, Rom. 5. 18. Not only death but judgment, which shews that this death is the punishment of a judge, and presupposeth sin. A plain argument, that we were in *Adam* as a *federal head*; otherwise we could not sin in him, neither be liable to his punishment. Where there is no fault, there is no room for punishment. God is not; God cannot be unjust. For shall not the judge of all the earth do right? If Infants in no sense transgress the command in *Adam*, the death in the threatening can't fall upon them. With what justice can an Infant be subject to the wages of sin, if the guilt of it be not found in him? But how can the guilt of *Adam's* sin be found in Infants, if they were not under the same command, the same Covenant that he was? Had not the
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command extended to his Children, the threatening certainly could not have reached them. How is it consistent with divine equity and justice, to punish us for *Adam's Sin*, if we were not sharers with him in the offence? But how could we share with him in the offence, if we were not under the same Law, the same Covenant-Obligation that he was. This therefore proves *Adam* to be our *federal head*; because the curse of the Covenant for the breach of it, falls upon us as well as him. This plainly shews, that the Covenant was made with *Adam*, not only for himself, but his natural posterity; because we see the effects that follow the breach of the Covenant do reach to all, that so descend from him; which could not be, unless they were included in the same Covenant with him; which is in other terms to say, *Adam* was a *federal Head*.

2. *Reason* will tell us, that this *constitution* was *just and equitable*. Carnal Reason, no doubt, will murmur at this Doctrine, as unrighteous and unreasonable; that we should be punished for another's offence, or be engaged in a Covenant before we had a being to contract for our selves. But right Reason, informed by the word, will acknowledge it a just and equitable constitution, when these following particulars are duly weighed.

1. *God is our Sovereign Lord*, who hath absolute dominion over our wills, and might justly unite the consent of all in one man. God, who made us, has power to rule us, and dispose of us in what way he sees fit, only according to the rules of righteousness, for God cannot be unrighteous,

righteous. Neither was he so, in this sovereign dispensation, as may be shewn by and by. This is an argument from God's *Sovereignty*, which *Dr. Tho. Goodwin* (*Vol. 3. p. 18.*) illustrates thus; saith he, *Suppose that a King should raise up a man out of nothing, to a great and noble condition, which he also gave him not for his own person only, but for his seed forever; might he not make this Covenant with him, that if he ever turned Traytor, he should forfeit all for himself and his posterity likewise to be made Slaves? And would not this law justly take hold of them, though they were not born then? Yes, God will justify his proceedings by this course in the world generally in all kingdoms, which shews it is the law of nature, and there is a justice in it, for the law makes the blood of a noble man, a Traytor tainted till restored; 'tis all the world over, &c.*

2. 'Tis common among men to engage their children before they are born in *Covenants with themselves*; and all this without any shadow of injustice. Why then shall it be thought a piece of injustice for us to be engaged in *Adam's Covenant*, especially considering what an excellent person *Adam* was; one that was our common Father, made in God's image, and as perfect as ever any after could have been, whose interest also as well as ours, obliged him to be faithfull? For illustration, let us therefore suppose, that all Mankind were then in being when the Covenant was made; and that God should have proposed it unto them, that he would treat with *Adam* in the name of them all; that if he stood, they should all stand and be happy; and if he fell, they should

should all fall and be miserable. Suppose God should say farther, if you do not comply, it is in my power to annihilate you in a moment, &c. Is it not reasonable to think, that we should have consented to these terms, and concurred to chuse *Adam* for our *Representative*, seeing he was the first and chief man, and not only so, but the Father of us all, who had the law of nature, as well as Conscience, and his own interest, to oblige him unto faithfulness? Now if this act would look reasonable in us, how then can it appear unjust in God, who made this choice, and hath greater power over our wills, than we have our selves. Add to this,

3. *The terms were equal on both sides*: We were in *Adam* as well for life as death, for righteousness as sin. Had *Adam* stood, he would have conveyed God's image to us, therefore *Adam* falling, 'tis but fit he should convey his own corrupt image. And this according to the rules of equity: for 'tis an equal rule, that by the same law, by vertue of which, one may come to receive good *freely*; he should upon the same terms receive the contrary evil *deservedly*, upon offending. As *Job* said, *ch. 2. 10. Shall we receive good from God, and not evil?* So we may say, Should we have been happy upon *Adam's* standing, and have thought it but reasonable; why then shall we complain for being sinfull and miserable through his fall? Add to this,

4. That if this course yet seem severe, *God hath taken the same course in our recovery by Christ*. He hath made *Christ* a *second Adam*, in like manner sustaining the persons of many in order to effect

effect a *common Salvation*, as *Jude* terms it, *Jude*, v. 3. So that this may quiet our minds; especially considering, that if any perish under the Gospel, 'twill be of themselves, *Joh. 5. 40.* For Christ rejects none that will come to him, *Joh. 6. 37.*

Now this being so, that 'tis a *reasonable constitution*; it being evident also from Scripture and Reason, that *Adam was our federal head*, no wonder his sin is *imputed* to us; the rules of equity and justice require it to be thus.

Arg. 2. I might argue from the *absurdity* that will follow upon the contrary Doctrine. For if *Adam's sin* be not *imputed* to us, *then we have no original sin*; notwithstanding this Doctrine has been maintained in the Church in all ages. *Original Sin* is commonly divided into *imputed* and *inherent*. These two *Species* include its whole nature. Now if we deny *imputed sin*; at the same time, (at least *virtually*) we shall deny *inherent* also. Because the former is the foundation of the latter. Therefore are we punished with inherent sin, because we forfeited our primitive righteousness by the first sin. Now if *Adam's first sin* be not *imputed*, then neither was his righteousness so; and then we are not fallen creatures; we are merely simply as God made us, and consequently need not the new birth, as having no inherent corruption in us. For how should we have it? Is it from the fall? Why, if *Adam's sin* be not *imputed*, then we are not fallen creatures. Is it from the Creator? It is impossible. Darkness cannot be from the Father of lights; nor pravity from the fountain of infinite goodness. *Adam's sin* not being *imputed*

puted to us, no tolerable account can be given, how *inherent* original sin should ever come to exist among men.

Besides, supposing what is most true, that it does exist ; that we have corruption and an innate proneness to sin in us ; yet it would not be sin, if *Adam's* sin be not *imputed*. For what is sin but the want of that rectitude, whether of nature or action, that ought to be in us, according to God's law ? Now if *Adam's* sin be not *imputed*, then the want of original righteousness, and the want of conformity of heart and soul, to the holy nature and law of God, would not be sin in us. Because 'twould not be *carentia justitiæ debitæ inesse*, the want of that righteousness that ought to be in us. It would not be a *privative* want ; a want of what we once had in *Adam's* righteousness, and afterwards lost by his sin. But 'twould be a mere *negative* want, a want of what we never had, nor never forfeited. For if *Adam's* righteousness was not imputed to us, then we never had it. And if *Adam's* sin be not imputed to us, then we never forfeited it. And therefore such a mere negative want is no sin. It may be called *misery*, but if we no way participate of *Adam's* first sin, it is no *sin*. Yet this inherent corruption is properly *sin* ; 'tis over and over called so in Scripture, particularly, *Rom. 7*. Consequently the cause and foundation of it, namely, the *Imputation of Adam's first sin* must be allowed. Deny this, and you undermine the whole Doctrine of Original Sin.

And whereas there are some, that allow the *Imputation of Adam's sin*, but will not allow him
to

to be a *federal head* and *publick Representative*; I think this opinion is attended with the same or rather greater absurdities. For if it is our interest in *Adam* as a *natural Father*, not as a *federal head*, that is the ground of the *Imputation* of his sin; then all *Adam's* sins, at least those committed by him, whilst we were in his loins, would be *imputed* to us, as well as his first transgression; and yet the Apostle tells us, it was *by one offence that judgment came on all men to condemnation*, Rom. 5. 16, 18.

Then also we are guilty of *Noah's* drunkenness, &c. as well as *Adam's* sin; for we were in *Noah* in this sense, as well as *Adam*. And yet I don't find, that we are charged with guilt upon that account.

Then also we are guilty of the *actual* sins of our *immediate Parents*, as much as *Adam's*; and yet the Scripture tells us expressly, *Ezek. 18. 20. The Son shall not bear the iniquity of the Father.*

Then likewise we have no *inherent corruption*, no want of any righteousness that ought to be in us. For if we were not in him as a *federal head*, then his righteousness was not *imputed* to us; and if it was not imputed to us, and in no sense ours, then the want of it is not our sin; it may be our misery (as above noted) but 'tis not our sin, because 'tis not the want of what ought to be in us. Thus this opinion undermines the whole Doctrine of Original Sin, as well as the other.

That question of the *Jews*, *Whether this man sinned or his Parents, that he was born blind*, no more proves him guilty of his Parents sin, than
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it proves the supposition of the *Pythagorean* Μετεμψύχωσις, on which it was built, as some think. And though God does visit Parents sins sometimes on their Children, yet the Parents sins are only the *occasion*, not the *cause* of the Children's punishment, which is always their own sin, original or actual.

If therefore the doctrine of the *Imputation of Adam's sin*, be esteemed a usefull and necessary point, I conceive it requires a larger foundation to be built on, than our interest in *Adam*, as a *natural head*.

From the whole I conclude that *Adam's sin* is imputed to us, and that he was our *federal head*. Which I farther confirm from these following testimonies.

Of this judgment was the late Reverend *Archbishop Usher*, a person of deserved repute and esteem among all men. In his large Catechism, p. 142. he hath these words. *Our first Parents, by God's appointment, were to stand or fall in that trial, not as singular persons only, but also as the head and root of all mankind, representing the persons of all, that should descend from them by natural generation----- Adam was not a private person in this business, but sustained the person of all Mankind, as he who had received grace and strength for himself and all his posterity, and so lost the same for all.----- So that, as in the second Covenant the righteousness of the second Adam (Christ Jesus the Mediator) is reckoned to those that are begotten of him by spiritual regeneration (even those that believe in his name) although they never did it; so in the first Covenant, the sin*
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of the first Adam, (who herein sustained a common person) is reckoned to all the posterity, that descend from him by carnal generation; because they were in him, and of him, and one with him: So again, p. 194, 195, &c.

Dr. Preston in his treatise on Eph. 2. 1. speaks thus; That we are dead in sin appears by this reason. All mankind were represented in our first Parent Adam, of whose fall, this death of sin and of nature is part of the punishment, &c. Vid. The Spiritual death, p. 2. See also the Saints qualifications, p. 38, 39. Where speaking of the guilt of Adam's first sin, saith he, Why should it seem unreasonable that I be liable to Adam's account, &c. It's true, Adam ran in debt; but do not we pay many debts of our Fathers, Grandfathers, &c. In the law, if a man offended 'twas his particular offence, but were not all his Children bond-slaves after him? Yet it was not their offence. So Adam forfeited his liberty, became Satan's bond-slave, and so all his posterity. And besides the common reason, which is good and true, viz. that if in equity we should have stood with him, then in equity we should fall with him. I will add two considerations more.

1. That every Angel that sinned is condemned; so are men for their own sins, and not only for Adam's sin. They might if they would do more good than they do.

2. As we are condemned for Adam's sin, though we did not commit it, so are we saved by the righteousness of Christ, though not performed by us, but only imputed to us. Is not the one as equal as the other? We can see an equity for our Salvation, &c.

See

See also more to the same purpose in his treatise of Faith, p. 5.

Bishop Lake (formerly of Bath and Wells) in his Exposition on Psal. 51. v. 5. p. 110. writes thus. That you may the better conceive this, (namely the iniquity wherein man is shapen) I must remember you of certain grounded truths, which give light hereunto. The first is, That in the Creation God put this difference between Angels and Men, that Angels had their several Creations, not so Men; but as St. Paul teacheth, Act. 17. 26. God of one blood made all the nations of men. He would have them all propagated from one. Secondly, As all Mankind is derived from one, so with that one God was pleased to enter into a Covenant for all; and all were liable unto, and to communicate in, that which befell that one; this is clear in the comparison which St. Paul makes between the first and the second Adam, Rom. 5. Thirdly, The first Adam failed in his obedience, and so forfeited that which was covenanted on God's part, and was subject to that which was deserved on his own. Fourthly, by the tenor of the Covenant man failing wrapt all his posterity in his transgression and condemnation. The Apostle is clear for this also, Rom. 5. 12. So that by the fall all mankind becomes first guilty and then punishable, both these evils doth Adam communicate unto his posterity.

Dr. Samuel Ward, Margaret Professor in Cambridge, in his Prelections published by Bishop Seth Ward, Praelect. de peccato originali, p. 3. amply recites the sense of the Church out of two Homilies, and then twice over sums up all thus.

1. *Omnes homines in Adam peccavisse.*

2. *Omnes in Adam peccantes ipsam penam obnoxias fuisse, quibus & ipse Adam, &c. eterne condemnationi.* Which he repeats below. And in his *Prelections, de justificatione*, he declares as fully (for imputed righteousness to be our only justifying righteousness.

Bishop *Davenant* in his *Prelections*, and in divers places of his *Comment on Coloss.* expresses the same. So does Bishop *Downham*, in his treatise of justification, p. 67, 230. & *passim*.

Dr. *Obadiah Grew* of *Coventry*, in his treatise of justification, p. 40. *As there was sin, and still is imputed to men from Adam, — so as it betwixt Christ and us: we have imputed righteousness from Christ, for which God doth justify us, &c.* p. 97. *Had we not been in the first Adam, we had not sinned with him, nor derived sinfulness from him; so if we be not in the second Adam, his righteousness and life cannot be communicated to us.* Again, p. 116. *The first Adam's sin was ours; but how? Not inherently, but imputedly. After the same manner is the second Adam's righteousness ours. Imputed sin took away by imputed righteousness.*

Bishop *Hopkins* in his *Exposition on the second commandment*, explaining that Text, *Ezek. 18. 20.* he brings in this Objection, p. 151. *But some may say, are we not made liable even to eternal death, only by the sin of another? Hath not the sin of our first Father brought condemnation upon all his posterity? To this (saith he) I answer, It is not his sin considered personally as his that hath made us obnoxious unto eternal death; but it was our sin as well as his; for in him we all sinned*
and

and fell. Adam was our federal head and common Representative, and his sin was legally ours, even as his obedience would have been, had he persevered in it. But now the case of Adam is singular, and much different from that of intermediate Parents; they indeed are our natural heads, but not our federal heads, as Adam was; their actions are truly their own, not ours, and have no influence at all upon the determining our state and condition, &c. See him also more express and full in his Sermon on Presumptuous Sins, p. 221.

Mr. George Lawson in his most exact System, entitled, *Theopolitica*, speaking to Rom. 5. 12. lib. 1. cap. 15. p. 73. saith he, The plain and clear sense is, that by the sin, offence, and disobedience of one man, many, yea all men were made sinners, and liable to death,—so that the sin of Adam is the sin of all. Again, p. 74. In Adam innocent, God judgeth us innocent: in Adam guilty, we guilty. And though we descend immediately from our next Parents, yet we derive the sin and guilt from Adam immediately.—All men were one in Adam, and in none else. We were in him by nature and by law. Be nature, for he was the root, and all men the branches. By law, for as all nations account the Parents and Children as one person in many things, and Children a part of their Parents, so that Children and Parents make but one body: so likewise did God account Adam and all Mankind as one. And so far as God judgeth him one, and made Adam the Head and Representative of all: so far in Adam all men might be bound to obedience or penalty, and so far judgments or rewards might be transmitted from him to all, &c.

Mr. Arthur Hilderham, on Psal. 51. Lect. 55. p. 259. Every Infant so soon as it is born, standeth guilty of the first sin of Adam, in whom, saith the Apostle, Rom. 5. 12. all have sinned; Adam being then not as one particular person, but as the common stock and root of all Mankind.— Therefore is this sin imputed unto all Mankind, Isa. 43. 27.

Mr. David Clarkson, in his Volume of Sermons, p. 2. Adam is not to be considered as one man, but as the Root and Representative of all men. *Omnies eramus ille unus homo*, we all were that one man. And therefore his will was the will of all men; all being included virtually in him.

Dr. Owen in his treatise of Justification, p. 236. speaks thus. Things done by one may be imputed unto others, *propter relationem fœderalem*, because of a covenant relation between them. So the Sin of Adam was, and is imputed unto all his posterity, as we shall afterwards more fully declare. And the ground hereof is, that we stood all in the same Covenant with him, who was our Head and Representative.

Dr. Edward Reynolds, Bishop of Norwich, in his *sinfulness of sin*, p. 134, 135. The spirit by the law entitles us to Adam's sin; we were all one in Adam, and with him: in him naturally, and in him legally, in regard of the stipulation and covenant between God and him, we were parties, &c. All sharers in committing that sin, his will representing ours. And of the second Adam's being a publick person too; see him in his third treatise, *Life of Christ*, and on Psal. 110.

Dr. Bates in his *Harmony of the Divine Attributes*, chap. 3: p. 37. speaks thus. He (i. e. Adam) was the moral principle of Mankind. In the first Treaty between God and Man, Adam was considered not as a single person, but as *Caput Gentis*, and contracted for all his Descendants by ordinary Generation. His person was the fountain of theirs, and his will the representative of theirs. From hence his vast Progeny became a party in the Covenant, and had a title to the benefits contained in it upon his Obedience, and was liable to the Curse upon his Violation of it. Upon this ground the Apostle institutes a Parallel between Adam and Christ. Rom. 5. 19. That as by one man's disobedience many were made Sinners; so by the obedience of one many were made righteous. As Christ in his death on the cross did not suffer as a private person, but as a Surety and Sponsor, representing the whole Church; according to the testimony of Scripture, If one died for all, then all were dead, 1 Cor. 5. 15. So the first Adam, who was the figure of him that was to come (Rom. 5. 14.) in his disobedience was esteemed a publick person representing the whole race of Mankind; and by a just law it was not restrained to himself, but is the sin of the common nature.— From hence the Scripture saith, that by nature we are Children of wrath, Eph. 2. 3. that is, liable to punishment, and that hath relation to guilt.

Many others might here be cited, besides publick *Annotations*, particularly the *Dutch*, which give the sense of the whole Synod of *Dort*, being composed by their order, revised and allowed by persons deputed by them; likewise those composed by some members of the *Westminster Assembly*, and more solemnly owned and allowed in the second Edition. The continuation also of Mr. *Pool's Notes*, &c. they all give the same sense of the two *Adam's*, and of the *Imputation* of Sin and Righteousness. The *Continuators* of Mr. *Pool's Annot.* on Rom. 5. 12. For that all have sinned, speak thus. Others read it in which all have sinned; i. e. in which one man, and so it is a full proof, that Adam was a publick person, and that in him all his posterity sinned and fell. He was our Representative, and we were all in him, as a Town or Country in a Parliament Man: and although we chose him not, yet God chose for us, &c.

Foreign Divines there are without number: I shall only mention the famous *Turretine*, who Vol. 1. loc. 9. p. 676. argues the point of the *Imputation* of Adam's sin, against *Socinus* and *Curcellæus*, and by name against learned *Placæus* in thesibus *Salmuriensibus*; and mentions a decree of the Synod of *Charenton* directly against the *Salmurians*; whose words are these, viz. Cum relatum esset ad Synodum, &c. The sense whereof is this: When it was reported to the Synod, that there were some writings extant, which placed the whole nature of Original Sin in inherent Corruption, and denied the *Imputation* of Adam's first sin; the Synod condemned this Doctrine, and adjudged the Pastors and Professors to be put under Church-censure,

censure, and all others, who in disputing this point, should depart from the common sentence of the Protestant Churches; which Churches hitherto have all acknowledged both that Corruption, and this Imputation, descending on all the posterity of Adam.

And let this suffice for that first Thesis, relating to Adam. I come now to consider Mr. Baxter's Thesis, which concerns Christ.

Secondly, Mr. Baxter, in his *Book of Redemption*, denies Christ to be a legal Representative. The *Salmurian Professors* acknowledge Christ to be a publick Representative, p. 206. Adam, did not (say they) by virtue of his office, (*personam nostram sustinere*) sustain or represent our person, as a Surety, as Christ did. In this therefore Mr. Baxter goes beyond them, and so hath laid a compleat foundation, for the erecting a new Scheme of Divinity. For if Christ be not a legal Representative, and did not in a law sense represent believers in his sufferings; then,

I. Hence it will follow, that Christ's sufferings for man's sin were not the *Idem*, the same thing which the law threatned to us; but only somewhat equivalent, as Mr. Baxter pleads in his book of *Redemption*, p. 78. Whereas I see not the least intimation in the whole book of God, of any change of the punishment for the substance of it, from what it was or should have been, in respect of the sinner had he suffered. The Scriptures tell us, *our iniquities and our chastisement was laid on him*, Isa. 53. 4, 5, 6. Yea, if we go over the several particulars of that curse and punishment which was our due, we shall

find that Christ underwent all. The whole of our Curse may be reduced to three heads: The Frailties that man's nature is subject to; The Miseries and Sorrows of this life; and lastly, Death; 1. Corporal, or that of the body. 2. Spiritual, or that of the Soul. And Christ underwent all these as might largely be shewn, (*vid. Dr. Owen's Vind. Evang. ch. 26.*) The law indeed does not admit of the change of Person, but the Gospel does; through the Grace of the Gospel, the law is relaxed as to that particular. Which being allowed, and those circumstances of punishment, which arise from its relation to the person punished, (*as the loss of God's Image, the Eternity of Torment, the worm of Conscience, &c.* because of our inherent Sin, and our inability to make satisfaction by a temporary punishment. I say, this allowed, and) I see not but Christ suffered the very *Idem*, that was due from us, *materialiter* and *formaliter*, as much as possible. *Vid. Dr. Mant. vol. 2. on Corinth. p. 171.*

2. Hence it will follow, that *our sins were not imputed unto Christ*; and consequently that God punished an innocent person; one that was personally and judicially so; and how this is consistent with Divine Justice, I see not. To punish the innocent, and to acquit the guilty are things equally abominable unto God. Therefore in the Scripture, we read not only of God's *laying our punishment on him*, but *our sins too*, *Isa. 53. 6.* And that Christ was *made sin for us* (in order to his being a sin-offering) *2 Cor. 5. ult.* But if Christ was not our *legal Representative*, then he did not bear our sins in a *judicial account*; then
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our sins were only an *occasion* of Christ's sufferings (as Mr. Baxter speaks in his book of *Redemption*, p. 7, 25. and else-where) not properly the meritorious cause of them. And consequently Christ's sufferings were not *truly*, only *Analogically* penal.

3. If *Christ* was not a legal Representative, then the *Imputation* of Christ's righteousness, in *Justification*, will also be denied. For this Doctrine is founded on the other: and 'tis observable, that those who deny one, do usually also deny the other. The *Salmurian Professors*, denying *Adam* to be a legal Representative, deny also the *Imputation* of *Adam's* sin; and so does Mr. Baxter in his book of *Redemption*, p. 473. And as to the business of *Justification*, Mr. Baxter denying Christ to be a legal Representative, quarrels also with the Doctrine of *imputed righteousness*, in more places than one of his writings, and seems to wish that the Phrase was expung'd out of our *Catechism*. Whereas the Scripture in my apprehension, does fully establish this Doctrine. *Vid.* Dr. Owen, his treatise of *Justification*, ch. 8, and 10.

4. If *imputed righteousness* be rejected, then we must establish our own righteousness in *Justification*; for which the *Jews* are blamed by the Apostle, *Rom.* 10. 3. and which occasioned their ruin, *Rom.* 9. 31, 32. Accordingly Mr. Baxter (if I apprehend him) makes Faith and Obedience to be all one; and pleads for *Justification* (particularly in his *Aphorisms about Justification*, and other places) by Faith it self, not relatively and instrumentally considered; understanding by Faith,
Obedi-

Obedience to the whole Gospel; making no distinction between *Faith* and *Gospel-Works*; whereas the Scripture doth distinguish, *Eph.* 2. 8, 9.

And thus the *Gospel-Covenant* may properly be called a *Covenant of Works*. Tho' 'tis founded in Grace, the first moving cause; and Christ's Obedience and Suffering, the procuring cause; yet the terms of it being Obedience, and not *Faith* as opposed to *Gospel-Works*; hence 'tis properly a *Covenant of Works*, contrary to the Apostle, *Rom.* 4. 16. With many other consequences of suspected truth, that flow from this *Thesis*, (*Christ's dying, nullius loco, as a legal Representative*) which, together with the former, make up a *Scheme of new Divinity*, which hath now obtained the name of *Baxterianism*. Against which in the general, I thus dispute.

Arg. That Doctrine which denyeth Christ to be a second *Adam*, rejecteth imputed righteousness, establisheth our own obedience for our justifying righteousness, and consequently makes Christ less precious to Believers, is not to be received, as being opposite to Scripture. But such is Mr. B's Doctrine in that proposition, wherein he denies Christ to be a *legal Representative*. *Ergo, &c. Probatum minor* in all its parts.

I. That Doctrine, which denieth Christ to be a second *Adam*, is not to be received; because the Scripture so calls him, *1 Cor.* 15. 47. But so doth this Doctrine. *Prob. minor*, That which denied Christ to be a federal head, or *legal Representative*, denieth Christ to be the second *Adam*. But this denieth Christ to be a *legal Representative*,

sentative, as is plainly asserted in the proposition. *Prob. maj.* because 'tis in respect of *Adam's legal Representation*, that he is called *Christ's figure*, Rom. 5. 14. And the *first man*, in respect of *Christ the second*, 1 Cor. 15. 47. As the root of Mankind, so *Adam* was not *Christ's figure*; neither was *Christ* the second man, but rather *Noah*, who was the next root that succeeded *Adam*. And considered merely in a private capacity, as a private person; So *Cain*, not *Christ*, was the *second man*. There were many generations between *Christ* and *Adam*. It therefore holds true in this sense only, that *Christ* was the *second publick Representative*.

2. That Doctrine which denieth the *Imputation of Christ's righteousness unto Justification*, is not to be received. (Because the Scripture establisheth this in many places, Rom. 4. 6, 11. Rom. 3. 22. 2 Cor. 5. 21. Jer. 23. 6. Isa. 45. 24 compared with Isa. 64. 6.) But this Doctrine denieth the *Imputation of Christ's righteousness*: for it destroyeth the ground of *Imputation*, namely, *Christ's Representation*. If *Christ* did not act in our stead, as our *Representative*, then there is no room for the *Imputation of Christ's righteousness*; there is no reason, that what he did should be accounted ours, or imputed to us.

3. That Doctrine which establisheth *our own obedience for our justifying righteousness*, is not to be received. (For the Scriptures tell us, that all our own righteousness, in this respect, is as filthy rags, Isa. 64. 6. Dross and dung, Phil. 4. 8, 9. and plainly shew us in the instance of the *Publican*, that 'twas not his personal obedience that made

made him accepted before the *Pharisee*, Luk. 18. 14. And not only remove the works of the *law* from this business, Gal. 2. 16. but also *evangelical works and obedience*, Eph. 2. 9. *least any should boast.*) But now this Doctrine establisheth our own obedience for our justifying righteousness. For if Christ be not our *Representative*, and paid not the *Idem*, at least for *substance*, then his righteousness is only the meritorious cause of our Justification, procuring a new Covenant, our conformity whereto is our justifying righteousness. Thus by this Doctrine we establish our own righteousness. And consequently in the next place,

4. It tends to *make Christ less precious.* For it sets Christ at a great distance in this business of *Justification*. It does not direct us to desire with the Apostle to be *found in him*, and his righteousness, Phil. 3. 9. upon which account he had an inestimable value of Christ, and desired to know nothing in comparison of him. But it teacheth, that our compliance with the Gospel-rule is our justifying Righteousness. And consequently, the Churches glory of old, *In the Lord have I righteousness*, Isa. 45. 24. and the Churches Motto, *The Lord our righteousness*, Jer. 23. is now ceased. We are now to seek for righteousness in our selves; Christ having procured a new Covenant for us to this end. To say that Christ's righteousness is our *legal Righteousness*, that which justifies us at the *bar* of the *law*, is not true. For the law requires *personal righteousness*. No less than perfect personal righteousness will justify a person at the bar of the law, Besides,
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if Christ's righteousness be not *imputed*, it is not ours; we have no interest or propriety in it; and if we have no propriety in it, I see not how it can justify us in any respect; either at the *bar* of the *Law* or the *Gospel*. So that according to this Doctrine (if I understand it) 'tis our *Christian obedience*, that we must depend on, for our *Justification*. Which, I think, is only to be had, since man's fall, at the bar of the *Gospel*; at which bar, we may plead and present the righteousness of a *Surety*, which the *Gospel* admits, though the *Law* doth not. But if instead of the righteousness of a *Surety*, we are taught to plead *our own righteousness*; this will make Christ less precious: and therefore it ought not to be received; it being the design of the whole *Gospel*, to exalt *Christ* in the hearts of Believers. *To them that believe Christ is precious*, 1 Pet. 2. 7. *The chief among ten thousand, altogether lovely*, Can. 5, 10, 16.

But thus much for the *Thesis* in the general. I come now to consider it more distinctly, as laid down and confirmed by Mr. *Baxter*, in his *Book of Redemption*. 'Tis set down in two places, p. 33, and p. 67.

The Proposition or *Thesis* as set down, p. 33. stands thus: "*Christ died, nullius loco, so as strictly, and properly, and fully to represent mens persons, as if, in sensu legali vel civili, they themselves did suffer and satisfie.*"

As set down, p. 67. 'tis in these words, "*Christ in suffering did not strictly and properly bear and represent the person of the sinner, so as Civiliter, Moraliter, Legaliter, it might be said, that*"

“ *that we either satisfied or suffered by Christ.*

The sense of both, as I apprehend him, comes to this; That Christ was not a *legal Representative*. Now what is a *legal Representative*, but one that acts in the name and stead of another. And therefore in *Law sense* the person represented is reputed to do what the other doth in his name and stead. Thus 'tis with a *Burgess* in Parliament, and those he represents. And thus 'tis with a *Money Surety*: e.g. If so be I pay a Debt by my Friend or Surety, and should afterwards be arrested for the same Debt, I plead I paid it, not personally, but by my Surety, which if I can evidence, the law accounts it, as if I had paid the Debt my self. And so here, though Similies don't run on all four, yet there is some resemblance. We owed to God a Debt of active and passive Obedience, which we our selves could never pay. Christ in our name, as our *Sponsor* and *Surety*, hath undertaken to pay this Debt for all those that believe in him; which undertaking of Christ is accepted by the Father. If therefore the law threaten us with death, for Non-payment of our Debts, if so be we believe in Jesus Christ, we may plead we have paid them, by Christ our *Surety*. Not according to the strict rigour of the law, which requires personal payment; but according to the Grace of the Gospel, God having of his free Grace accepted payment from a Surety, from one that undertook to do it in our room. Now this sort of payment being such that God might have refused; 'tis therefore consistent enough with it, to have terms and conditions proposed to us, in order to our being
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interested in it, namely such as we find in the Gospel. And therefore I conclude, that the Elect themselves are not interested in this payment, have no right to it, neither do *actually* stand related to Christ as a Surety or *legal Representative* untill they believe. For in the Gospel, Faith is made necessary, in order to our *legal Union* with Christ, and Representation by him; all one as natural Generation is necessary to our actual Representation by Adam. Though Adam, when he fell, represented all his natural posterity: yet their Representation then, was according to their Existence. At that time they had only *virtual* Existence; consequently were only *virtually* represented, till they came to have *actual* being themselves; and then they stood *actually* related to him, as a *legal Representative* and *publick Head*. And so here, though Christ, when he suffered, represented all that should believe in him; yet those Believers that lived afterwards, did not stand *actually* related unto Christ, as their *legal Representative*, untill they had a being; and not then neither, untill they had Faith. For the Elect themselves, whilst Unbelievers, are no more *actually* united to Christ, or represented by him than any other. For we are all *by nature Children of wrath*. He (saith the Scripture) *that believeth not, is condemned already*. This Explication, and these Distinctions being premised, to obviate the Error of the *Antinomians*, who hold *actual Representation*, and *Justification before Faith*; I come now to consider Mr. B's *Thesis*, with his Explication and Confirmation.

His

His Position or *Thesis* I have already set down in his own words, *That Christ died, nullius loco, so as strictly and properly to represent mens persons, as if sensu legali vel civili, they did suffer or satisfie.*

In his Explication of this *Thesis*, I agree with him, that *sensu Physico*, Christ did not bear our persons; so as that Believers might be said *personally* to suffer in him; or that Christ might be said to be *personally* a Sinner. In this sense sin was not imputed to *Christ*, as neither his righteousness or sufferings to Believers. But the question is, *de sensu legali*, of a Law-sense, and a legal Representation. And so we say, that *Christ* was a *legal Representative*, that in *sensu legali*, he bore our persons, and in a *judicial* account was esteemed a sinner, and dealt with as such; and that what he did and suffered in our stead (*i. e.* in the room of Believers) the Lord accepts it, as if we had done or suffered it, and so deals with us accordingly. This I take to be the state of the question; and what is denied by Mr. B. according to his own Explication of his meaning.

His Arguments are drawn from the intolerable Consequences of the opposite Doctrine, being such as overthrow (in his opinion) the very Substance of the Gospel.

I must acknowledge, that Mr. *Baxter* was a great Man, to whose usefull labours the world is much beholden, and whose Memory to me is dear and precious. Yet being but a Man, he may err in some things. And seeing we profess in *nullius verba magistri jurare* (save that of the Scriptures) I shall take liberty to consider his
Argu-

arguments, which in my apprehension are not satisfactory.

His first argument is this.

Arg. 1. That Doctrine which consequentially denieth all pardon of sin, is not of God. But such is the Doctrine, which I here oppose. Therefore, &c. I deny the Minor, which he thus proves.

Where the proper Debt is discharged, or penalty undergone in Law-sense by the person himself, who was obnoxious, there is no room for pardon to such a person. But according to the Doctrine, which I oppose, the proper Debt is discharged, or the penalty undergone in Law-sense, by the person himself, who was obnoxious. Therefore according to that Doctrine, there is no place for pardon to such.

R. I answer to the Major with this distinction. A proper Debt may be said to be discharged in a Law-sense two ways; either according to the terms of the *Covenant of Works*, which required personal payment; or according to the terms of the *Covenant of Grace*, which admits a Surety in the room of a Believer. Where the proper Debt is discharged in a Law-sense, according to the terms of the *Covenant of Works*, I grant, there is no room for pardon; such an one oweth nothing. But where 'tis only discharged, *sensu legali vel civili*, in a Law-sense, according to the terms of the *Covenant of Grace*, which admits of a Surety in the room of Believers; that here is no room for pardon, I deny. For such an one is abated the rigour and strictness of the first Covenant, which God was not bound to do.

Or, I may answer to the *Minor* with this distinction. The penalty may be considered, as to the *Substance* of it, or as to the *Circumstances* of it. As to the *Substance* of it, I grant, the penalty was undergone in a *Law-sense*; because Christ our Surety (when we believe in him) underwent it. But not as to the *Circumstances* of it, which in rigour and strictness required the sinner himself to die; for the Law or first Covenant admitted no *Surety*, no *legal Representative*. Had we undergone it in our persons; then indeed there would be no room for Pardon: but undergoing the penalty in *Christ* our *Surety*, here is room for pardoning Grace. *Christ*, that endured all the penalty, made all the satisfaction, hath none of the pardoning Grace of the Father. But the true Believer, who wrought out none of the Righteousness, who underwent none of the penalty in his own person, but only in his *Surety*; which sort of penalty or payment God was not bound to accept; he receives the pardoning Grace, and here is room enough for Pardon.

The *Socinians* use to argue thus against *Christ's Satisfaction*: If there be *Satisfaction*, say they, there is no room for forgiving Grace. To which I answer; There is not, to a person satisfying in his own person, according to the tenour of the first Covenant: but there is to us who satisfy by another. If we distinguish between a *natural* and *civil person*, the difficulty will vanish. If the debt be discharged by the person himself, physically considered, there is no room for pardon, I grant, this being according to the tenor of
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the first Covenant: but, if by a person civilly considered, or represented in another, then there is room for pardon; because the Covenant of works admits of no such civil person. The obligation in that Covenant requires the debt to be paid, not only in our name, but by our own hand. And therefore in this, there is some difference between Christ our Surety, and a Money-Surety among men. If the debt be paid by the Person or his Surety among men, humane Laws make no difference. But now in *Criminals* it is otherwise; and God in the first Covenant particularly required personal Obedience and personal Suffering; our debt to be paid by our own person physically considered. And therefore when God accepts of a *Surety*; here is room for pardoning Grace, and yet his justice is satisfied too.

Arg. 2. *That Doctrine, which denyeth consequentially, that we must believe for the remission of sin, or that we are justified by faith, any otherwise than in our own Consciences, is not of God. But such is the Doctrine I oppose. Therefore, &c.* I deny the Minor, which, he saith, is proved already; for if this Doctrine denyeth all pardon, as he endeavoured to prove in the foregoing argument, then it consequentially denyeth, that we must believe for the remission of sin.

R. To which I reply; This argument depending wholly on the former, the foregoing answer will suffice here. Christ's being a legal Representative, neither denyeth pardon, as but now shewn; neither that we must believe in order to it. For it does not follow from this Doctrine,

that the Elect are pardoned at Christ's death; for till we *believe*, we are not *actually* represented by Christ, as above explained; no more than we were actually represented by *Adam*, till we came from him by ordinary generation. I see not, but that the Doctrine of pardon, and faith in order to it, may be defended by this Doctrine of Christ's being a *legal Representative*; allowing that distinction of our being in him *virtually* and *actually*; altogether as well as by denying of it, which also will run us on great absurdities.

Arg. 3. *That Doctrine which denyeth that great benefit of our Union with Christ is not of God. But such is that which I oppose. Therefore, &c.* I deny the *Minor*, which is proved thus: *Pardon and Justification flow from our Union with Christ, which is by Faith: therefore to deny them, is to deny a principal part of the benefit of that our Union with him.*

R. I say so too. But the present Doctrine doth not deny Pardon, nor Justification, nor Faith in Christ in order to them. This argument likewise is grounded on the former; therefore the former answer will suffice.

Arg. 4. *That Doctrine, which destroyeth a main end of baptism, is not of God. But such is this opposed. Therefore, &c.* I deny the *Minor*, which is proved thus. *We are baptized for remission of sin. But this overthroweth remission. Ergo, &c.*

R. I deny the *Minor*. It does not overthrow remission, as hath been shewn under the first argument. And the same answer will serve here.

Arg.

Arg. 5. *That Doctrine which destroyeth Prayer for the pardon of sins, yea and teacheth men not to be thankfull for pardon, nor to acknowledge themselves beholden to God for it, nor to need it, is not of God. But such is this opposed. Therefore, &c.* I deny the Minor, which is proved thus. For if it deny Pardon, it must needs deny Prayer for it, and Thanks, &c.

R. It does not deny Pardon, as above shewn, and therefore does not deny Prayer for it, and Thanks, &c. By this Doctrine we only establish Christ's Satisfaction, in order to the glorifying of God's justice; which, as explained, is consistent enough with the pardon of sin, to the glorifying of his Grace.

Arg. 6. *That Doctrine which maketh men to be in Christ, before they believe, is not of God. But such is this opposed. Therefore, &c.*

R. To this I answer with this distinction; there is a twofold being in Christ, *virtual* or *actual*. If it speaks of a *virtual* being in Christ before Faith, I deny the Major. I see no harm that flows from this Doctrine. And if it speaks of an *actual* Existence or Being in Christ, I deny the Minor. For this Being in Christ, or Union to Christ, whereby we become his members, is begun by Faith. We have not an *actual* in-being in Christ, so as to be actually represented by him, untill we believe, this being the necessary condition of it; all one as actual Existence, or coming from *Adam* by ordinary generation, is the necessary condition of our being actually represented by him, though we might be said to be in him *virtually* before.

Arg. 7. *That Doctrine is not of God, which maketh wicked Unbelievers to be in God's special favour, as reconciled, and from under his wrath, and quite out of debt to him, as to any due punishment. But such is this opposed. Therefore, &c.*

R. I deny the Minor. For this Doctrine of Christ's being a legal Representative, *virtual* only untill we believe, makes not wicked Unbelievers to be in God's favour. For till we are regenerated and believe in Christ, we are not *actually* united to him, or represented by him; and therefore not *actually* in God's favour; but *children of wrath*, till that time, as well as others, as the Apostle speaketh, *Eph. 2. 3.*

Arg. 8. *That Doctrine is not of God, which consequentially denyeth the justice of his judgments. But such is this opposed. Therefore, &c.* I deny the Minor, which is proved thus. *That Doctrine, which chargeth God with punishing those, that have made him full payment, doth consequentially deny the justice of his judgments. But such is the Doctrine in question. Ergo, &c.* I deny the Minor, which is proved thus.

1. *It teacheth that we have fully paid the debt in Christ. And,*

2. *That God punisheth the Elect, is past all doubt. Ergo, &c.*

R. To this I answer,

1. The punishment of the Elect is rather *fatherly chastisement*, than *vindictive punishment*, and so the Scripture represents it, *Rev. 3. 19.* And,

2. If it be allowed to be proper *punishment*; seeing 'tis temporary, and only for their good,
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to purge away their sins, or for trial of their graces, &c. it is not injustice in God thus to punish them; because in some sense they have not fully paid the debt in Christ. In a *Gospel-sense*, they have fully paid the debt in Christ, when they believe in him, through the gracious acceptance of God the Father, admitting a *Surety* in the room of the Offender; yet proposing such terms to the offending sinner, in order to be interested in this payment, as he sees meet. But in a *legal sense*, (not taken civilly, but) as opposed to the Gospel, or according to the strictness and rigour of the Law or Covenant of works, which requires the person that sinned to suffer; so they have not fully paid the debt: and therefore God might have refused to accept it. Christ's payment for us, (as Mr. Baxter observes, p. 81.) was *quid recusabile*, the Legislator might have refused it. And this being so, hence it follows, that the supreme Rector may accept of it, on what terms he pleaseth. Accordingly we find, that God did accept it on terms most fitted to his blessed ends in governing the world. Among other, that men should have the special benefits of this satisfaction conveyed to them in time, on such terms or conditions to be performed by them, or qualifications wrought in them, as he saw meet, and as express in the tenor of the Covenant of Grace. Now among other things there mentioned, these are some; that none shall be interested in the satisfaction made by Christ as a publick Representative, untill they believe; and after they believe, whilst they carry about with them a body of sin, they shall not

be above paternal correction. Yea, fatherly chastisement is a blessing of the Covenant, and reckoned in Scripture as an argument of God's Love, *Rev. 3.* And therefore is consistent enough with Justice.

Had Elect Believers made full payment in a *legal sense*, as opposed to the Gospel, namely in their own persons, and never sinned more; then I confess, 'twould seem injustice in God to punish them. But seeing they made only full payment by another, which God might refuse, and hath accepted on such terms as are proposed in the Gospel, and among other this, that they shall submit to *paternal correction*; this doth not deny the justice of God's judgments, when he punisheth them as a Father, and chastiseth them for their sins.

Arg. 9. *That Doctrine is not true, which saith of the wicked, he is righteous. But such is this opposed. Therefore, &c.* I deny the Minor, which is proved thus. *He that hath fully satisfied for all sin, is righteous. But according to this Doctrine, the wicked have fully satisfied for all their sin. Therefore, &c.* I deny the Minor, which is proved thus. *They say all the Elect have satisfied in Christ. But multitudes of the Elect are wicked, (those of them that are unconverted.) Therefore, &c.*

R. This argument being the same in sense with the seventh, the same answer may serve here. However a word briefly again. And I answer to the Major of the last *Syllogism*. Whatever some *Antinomians* say to this purpose, that the Elect before Faith have satisfied in Christ; yet

yet no such thing can be inferred from this Doctrine of Christ's being a *legal Representative*, as above *stated*. For till they believe, the Elect have no *actual* in-being in Christ, or Representation by him; therefore have not *actually* satisfied in him, before Faith. As it doth not follow, that because we were in *Adam* *virtually* when he fell; that therefore we *actually* sinned in him, before we had a being, for *non Entis nulla sunt affectiones*; so neither does it follow, that because we had a *virtual* being in Christ, when he suffered; that therefore we *actually* satisfied in him, before we believe. So that the distinction of *virtual* and *actual*, I think, takes away the force of this argument.

Arg. 10. *That Doctrine which denyeth Christ's satisfaction for us in strict sense, is not of God. But such is this opposed. Therefore, &c.* I deny the Minor, which is proved thus. *That Doctrine which affirmeth Christ's sufferings to be the Idem, which was required by the law, and not the Tantundem, doth deny satisfaction in strict sense (which strictly taken is Redditio equivalentis, or Solutio tantidem, and is distinct from Solutio ejusdem, which is Solutio stricte sic dicta.) But so doth this opposed, (for it affirms us to have suffered all that the law required; and consequently to have suffered the Idem, and not merely the Tantundem.) Therefore, &c.*

R. To this I answer by distinction. The *Idem* may be considered as to the substance of the punishment, or some circumstances of it. As to the *Substance* of the punishment, Christ suffered the *Idem*, in a Gospel-sense, which admits

admits of a Surety ; for he bore that Curse which was our due ; and was subjected to that Law that we were under, *Gal. 3. 13. and ch. 4. 4.* But as for some *Circumstances* of the punishment, peculiarly attending the person that suffers ; (such as *Eternity of Torments*, from our inability to make satisfaction ; and *personal Satisfaction*, according to the rigour and strictness of the Law or first Covenant which we were under ;) in this sense Christ paid not the *Idem*, but only an *Equivalent* ; and thus room is made for *Satisfaction* in its strict sense.

If the *Idem* be taken in the first sense, then I deny the *Major Proposition*, that this overthroweth the Doctrine of Satisfaction. And if it be taken in the last sense, then I deny the *Minor Proposition* ; for in this sense Christ paid not the *Idem*, neither Believers in him, though he be allowed to be their legal Representative.

Arg. 11. *Christ suffered and satisfied in the person of Mediator ; therefore not in the person of the Elect or Offender.* I deny the consequence, which is proved thus. *Because a Mediator is a middle person, and Christ sustained not two persons as a sufferer.*

R. To this I answer, though Christ, as Mediator, was a middle person between God and us ; yet sometimes he acted from God toward us, and sometimes also from us toward God. Christ as Mediator, executed three Offices, namely of Prophet, Priest, and King. As *Prophet* and *King* he acted in God's stead, in God's name, from God toward us, to instruct and rule us. But as *Priest* he acted in our name and stead, from us toward

toward God, in laying down his life for us. Now 'twas in this office chiefly, that Christ sustained our person. I don't conceive, that he sustained our person in the execution of his prophetic and kingly Office, wherein he acted from God toward us ; and therefore we say not, that the whole mediatorial righteousness of Christ is imputed to us for Justification, particularly that part, which respects his *prophetic* and *kingly* Office: but that chiefly which belongs to him as *Priest*, wherein he acted from us toward God, in offering up himself a Sacrifice for us, in laying down his life in our name and stead. In this part of his Office he sustained our persons, tho' not in all the parts of it. And what Inconsistency in all this? Christ suffered, 'tis true, in the person of *Mediator*, as to the whole of his Office ; the person that suffered was *Mediator*: yet in the execution of some parts of his Office, particularly that which concerned his sufferings, this hinders not his *sustaining our persons* ; as in the execution of the other parts of it, he may be said to *sustain God's person*, to represent him. This is so far from being inconsistent ; that his being a middle person (in my apprehension) seems rather to require it.

Arg. 12. *The Scripture oft speaks of Christ's taking on him our nature, and our sins, but not (in suffering) our person. Therefore it ought not to be affirmed.*

R. We don't say, that Christ took on him our person in a *physical sense* ; so he took man's *nature* not his *person* ; but only in a *legal or civil sense*, so as legally to represent us. And though the

the Scriptures speak not of Christ's suffering in our person in this sense, or as a legal Representative in express terms, yet we have the sense. Seeing Christ's death is called a *Sacrifice*, and he himself a *Surety*, and the *second man* in respect of *Adam*, who was his figure; all which imply, his being a *publick Representative*. And therefore seeing we have the sense, though not the terms in Scripture, I see no reason, why it may not be affirmed. Consequence from Scripture is Scripture.

Arg. 13. *That Doctrine is not tolerable, which makes man his own Redeemer, or to have satisfied or suffered for his own sins. But such this seems. Therefore, &c.* I deny the Minor, which is proved thus. *For if the Law say, that we satisfied in Christ; then in Law-sense we satisfied for our sins, and consequently redeemed our selves.*

R. To this I answer, that the Doctrine of Christ's being a *legal Representative* makes Man no more his own Redeemer, or a *Saviour of the world*, than the Doctrine of *Adam's* being a legal Representative, upon which account his sin likewise is imputed to us, makes us *destroyers* of our selves or of the world. Both consequences are alike valid, and neither sound, as far as I see. We sinned not in *Adam* as publick heads, but as private members. We did not personally commit the sin. If so, then indeed we had been destroyers of our selves. We only committed it in a *judicial account*, in him as a publick and legal Representative; and so the consequence will not hold. In like manner with reference to Christ; we did not personally make satisfaction
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to divine Justice; if so, then we might be said to have redeemed our selves, and to have merited eternal life: but we satisfied in *Christ*, a publick Person, a legal Representative; whose obedience and suffering is imputed to us, in such sort and proportion as is fit for private members, namely for their own justification, and not to make us equal with *Christ*. For as the imputation of *Adam's* sin, doth not make us equal with him in that first sin; we did not destroy the world thereby, or our selves thereby, as he did; so the Imputation of *Christ's* obedience and suffering doth not make us equal with *Christ*, in that respect; we cannot thence be said to redeem our selves, or to merit Salvation, or to be Saviours of the world upon that account. The consequence will not hold from a publick person to a private, from a natural person to a civil or legal. In this therefore, I think *Mr. Mather* speaks well in his Sermon of *the righteousness of God through Faith*, p. 27. Where he shews, that the righteousness of *Christ* is otherwise on believers than it is in *Christ*. His words are these. "*This Suretyship-righteousness of Christ is upon him, as the original native subject and efficient of it, he wrought it out. But tis on believers by derivation from Christ, as they are in him. Hence the glory of bringing it in is his, even Christ's peculiar, and wholly due to him alone; they share not at all with him therein, though they do through his Grace participate in the righteousness thus brought in by Christ, and in the precious effects and fruits of it. Moreover, as it is in Christ, and upon him, it is a publick or common righteousness, for*"

" he is a publick or common person, being a Surety
 " for all the Elect; as performed by him, it was
 " performed for them all; as accepted from him, it
 " was accepted for them all. But now every Be-
 " liever is made righteous by it for himself only; it
 " is upon him, not as a publick, but only as a pri-
 " vate, particular, single person. And therefore
 " though Christ by this righteousness be the Saviour
 " and Redeemer of the Church, yet it cannot be in-
 " ferred, as both Papists and Socinians impotently
 " argue and calumniate, that if it be imputed to be-
 " lievers, and they stand righteous in it, they are
 " Saviours and Redeemers as well as Christ.

Arg. I might add (saith Mr. Baxter, p. 77.)
 many more arguments were it needfull. *As from
 the dishonour that this will cast upon God's law, in
 threatening those that have satisfied it already.*

R. This for substance has been answered already.
 And what is spoken to the eighth argument
 may suffice here. Gospel Threatnings do con-
 sist well enough, with this Doctrine, of Christ's
 being a legal Representative, as above explained.

Arg. *In offering pardon and justification on con-
 ditions, to those that were justified without pardon
 1600 years ago.*

R. No such thing can be justly inferred from
 the Doctrine of Christ's being a legal Represen-
 tative, as above stated. It does not exclude Go-
 spel conditions in order to pardon, as hath been
 shewn under the eighth argument.

Arg. *Also that the Covenant or Testament should
 be God's deed of Gift, or instrument of conveying
 right to that, which is our own already 1600 years*

ago.

R. The

R. The foregoing answer will suffice here. Seeing we made not personal satisfaction, God therefore in strict justice might have refused it. But seeing he was graciously pleased to accept of the sufferings of another in our stead, it was in his power to propose to us, what terms he pleased, in order to our being interested in this righteousness or sufferings of our Surety. These terms are express in the Gospel-Covenant. Now the Gospel tells us, that we are not justified untill we believe. And therefore no such thing can be justly inferred from this Doctrine, that we had right to it 1600 years ago.

Arg. Also the Gospel saith our life is in the Son, and all is delivered into his hands ; but this putteth our rights in our own hands, even when we have no being.

R. The foregoing answer will serve here. We have no right to justification of life, untill we believe. And Faith is such an humbling Soul-emptying Grace, that it giveth all the Glory unto Christ.

Arg. Also according to this Doctrine, men were justified before they were men, and acquitted from all sin before they were born, or had committed sin ; and so sinners that were no men, and consequently no sinners, were acquitted from sin that was not, and consequently was no sin.

R. No such thing does flow from this Doctrine as above stated. Notwithstanding Christ was a legal Representative, yet none are justified untill they believe: Faith being the bond of our legal Union, and being required in the Gospel-Covenant in order to our being Christ's members,
and

and our having an interest in his Righteousness to the Justification of life.

Indeed those that plead for an actual Union before Faith will have some difficulty to free themselves from this consequence. And therefore here I must take liberty, to profess my dislike of Mr. Mather's notion, of an actual legal Union with Christ, and Representation by him, when he suffered. Saith he, in his forequoted Sermons, p. 58, 59, 60. "*God hath ordained a double Union between Christ and the Elect. The one I may call a Union in law, the other a vital Union. Both these Unions are mystical, i. e. spiritual, sacred and sublime; both of them are of Grace, free and mere Grace, and therefore supernatural, and therefore of super-creation Grace. Yet between these Unions there is a manifold and manifest difference. The one was from everlasting, the other in time. The one is of all the Elect at once, and together; the other is not so, but brought about in the several seasons determined on, between the Father and the Son, namely, when the day of their power, and the time of their love dawns upon this and that particular person; for some are in Christ before others with that vital Union, Rom, 16. 7, &c.*"

From the whole, in short, I gather this, that the legal Union or Union in law was from everlasting, compleated and perfected in the Transaction of God and Christ concerning us; but the vital Union is begun in time, and effected by Faith. Now if this be allowed, that the Elect are legally united to Christ before Faith; then hence it will follow, that they are also justified before Faith.

Faith. For (as I conceive it) our *Justification* depends on our *legal Union* with Christ, as our *Sanctification* doth on our *vital*. By the one we come to share in his Righteousness, by the other to partake of his Spirit. If therefore we are *actually* united to Christ in a Law-sense before Faith; I see no reason, why we may not be said, to be *actually* justified before Faith, seeing our Justification depends on this Union, and the interest in Christ's Righteousness, that we have thereby. But this is contrary to Scripture, *Joh. 3. 16*. So therefore is the other.

To avoid, therefore, such absurd consequences, I conceive we must distinguish our Union with Christ (whether *legal* or *vital*) into virtual and actual; (a distinction of which kind, I find used by Dr. *Goodwin* in his *Support of Faith*, &c. *ch. 6. p. 113, 114*. Also in his *Book of the knowledge of God*, *Vol. 2. l. 3. ch. 10. p. 173, 174*. And in Mr. *Clark's Annotations* on *2 Tim. 1. 9.* and on *Heb. 2. 15.*) And then though we grant, that the Elect in some sense were united to Christ, and represented by him before Faith, and before they had a Being, yet it will not follow that they were *actually* justified or actually sanctified before they had a Being, or whilst unconverted, any more than it will follow, that they were actually condemned, or actually punished for *Adam's* sin, before they had a Being. I confess we *virtually* sinned in *Adam*, when he sinned, and were *virtually* condemned, but not *actually*, there being a necessary condition wanting, namely our coming from him by ordinary generation. And so here, though the Elect were

virtually justified in Christ, when he suffered and rose from the dead; yet they are not *actually* so, untill they believe; this being a necessary qualification and condition, which God hath ordained in the new Covenant, in order to their *actual Union* with Christ, whether *legal* or *vital*. The want of this distinction, as I humbly conceive, has occasioned some expressions in Mr. M's Sermon, which seem to favour of *Antinomianism*, such as *owning a right to Christ's righteousness before Faith*, p. 49. his speaking as he doth, p. 54. and elsewhere. I therefore distinguish our Union with Christ into *virtual* and *actual*. By which distinction we shall establish Gospel *conditions*, and avoid the consequence of the above-argument, and falling in with the *Antinomian Doctrine*; and hereby also we shall avoid the other extreme of denying Christ to be a *legal Representative*, which seems Antiscriptural. As I cannot agree with Mr. Baxter, that Christ was not a *legal Representative*; so neither do I agree with Mr. Mather, that he was an *actual Representative* before Faith. In order to his being our actual Representative, and our having an actual interest in his Righteousness to Justification, Faith is required, and this according to the Gospel-Covenant. And this being allowed, I think 'tis sufficient to vindicate this Doctrine, from the Imputation of *Antinomianism*.

Thus having considered Mr. Baxter's arguments, I come now to prove, that Christ was a *legal Representative*. And first, I shall state it.

1. I don't say, that Christ sustained our persons, *sensu physico*, we did not personally obey or suffer: but *sensu legali*, in a judicial account, the Lord accepts Christ's Obedience and Suffering in the name of Believers, as if they had obeyed and suffered. He imputes it to them for their Justification, all one as *Adam's* Sin was imputed to them to Condemnation.

2. I don't say, that Christ *actually* sustained our persons, *sensu legali*, in a Law-sense, *before Faith*, but only *virtually*. As *Adam* was only a *virtual* Representative unto his seed, before they were born, the Covenant being made with him, not only for himself, but all his natural Posterity: so *Christ* is only a *virtual* Representative unto his seed, (his spiritual seed, namely all true Believers) before Faith. I take Faith to be as necessary a qualification, in order to our being actually represented by *Christ* in a Law-sense, as our coming from *Adam* by ordinary Generation, in order to our being actually represented by him.

3. Neither do I say, that Believers were legally represented by Christ, in *all the Acts of his mediatorial Office*; particularly in his prophetic and kingly Office, for in these he acted in God's stead, or from God toward us: but only in that part of his mediatorial Office, wherein he acted in our name and stead, or from us toward God, particularly and chiefly in his priestly Office, in his Obedience and Suffering.

4. Lastly, Neither do I say, that Believers were so represented by Christ in that part of his mediatorial Office, wherein he acted from us toward God, as thereby to be interested in Christ's

Obedience and Suffering, *all one as Christ was*. As there is a difference between *Adam's* Disobedience, as committed by him and imputed to us, he sinning as a publick Person; on which account it may be said of him properly, that he destroyed the world; which yet cannot be affirmed of us, who sinned in him, only as Members and by Imputation: so there is a difference between the Suretyship-righteousness of Christ, as considered in him, and imputed to, or put on Believers. By virtue thereof, he is properly stiled *the Saviour of the world*, and is said to merit Life and Salvation for all that believe; because 'tis in him as a publick Person, and as the native Subject and Efficient of it, he wrought it out; which cannot be affirmed of any of his Members. And therefore though it serves them to their own Justification, as the Imputation of *Adam's* Sin did to their Condemnation: yet it doth not denominate them *Saviours of the world*; neither doth it follow, because this righteousness is imputed to them, in such sort and proportion as is fit for private Members, that therefore they merit Salvation themselves.

The Doctrine thus *stated*, I shall now *prove*, that *Christ was a legal Representative*.

Arg. 1. First, I argue from that *Analogy* and Resemblance that the Apostle makes between *Christ* and *Adam*. *Adam* is called *Christ's figure*, Rom. 5. 14. *who is the figure of him that was to come*. Wherein was *Adam* *Christ's figure*? namely in this, as *Adam* being made a *legal Representative*, hath communicated his state, sin and death, to all his Off-spring, his natural seed; so
Christ

Christ by order of God's institution, was also made a *legal Representative*, to communicate his State, Righteousness, and Life, to all his spiritual seed. In this the Analogy and Comparison does lie, as the learned *Diodate* notes on the place. Again, in another comparison between *Christ* and *Adam*, *Christ* is called the *second man*, 1 Cor. 15. 47. *The first man is of the earth, earthy; the second man is the Lord from Heaven.* How was *Christ* the *second man* with respect to *Adam*? Not literally, for there were many Generations between *Christ* and *Adam*. The words, I think, will fairly admit of no other Interpretation but this; he was the *second man*, *suo genere*, i.e. he was the second publick Person or Representative; there being no other than these two, namely, *Christ* and *Adam*, constituted by God as publick Heads and *legal Representatives*, since the world began.

Arg. 2. I might argue from those places where *Christ* is called a *Surety* and a *Sacrifice*. A *Surety* is a sort of a legal Representative. When the *Surety* pays the Debt, the Debtor is discharged. Now *Christ* in Scripture is called a *Surety*, Heb. 7. 22. *By so much was Jesus made Surety of a better Testament.* I confess the comparison between *Christ* and a *Money-Surety* does not agree in every respect; yet there is a Resemblance, and particularly in this. As a *Surety* is a sort of legal Representative, whose payment of the Debt is accepted, as though the Principal had paid it: so *Christ* also is a *legal Representative*, and his payment of the Debt is accepted for Believers. And hence we read, *That the righteousness of the*

law is now fulfilled in us, Rom. 8. 4. (*in us*) not personally ; for the best Saints come short of fulfilling the righteousness of the law ; but *legally*, (the Law being relaxed through the Grace of the Gospel) because our Surety has fulfilled it for us ; and in a Law-sense, the *Surety* and *Principal* make but one person. We owed to God a Debt of active and passive Obedience, which we could never pay. God therefore, out of infinite Love to his Elect, hath accepted of Christ, freely offering himself to be their Surety, and to pay that for them, which they were not able to pay themselves. And this Christ did, by performing perfect Obedience, which was the principal Debt ; and suffering Death and the Wrath of God, which was the penalty. Now this Surety's payment being accepted for those that believe, they are discharged, as if themselves had paid it. And therefore the *Apostle* makes a challenge, *who shall lay any thing to the charge of God's Elect ? It is God that justifyeth, who is he that condemneth ? It is Christ that died*, Rom. 8. 33, 34.

And as this Doctrine of Christs being a *legal Representative* may be proved from his being called a *Surety*, so also from his being called a *Sacrifice*, Eph. 5. 2. Heb. 9. 26, &c. The Sacrifice under the law did represent the person that brought it, and was offered in his stead. The Beast was not put to death for its self, but in the room of another, as *representing* another. There was *Actio vicaria*, the Death of the Sacrifice was instead of the Death of him that brought it. So that it passed, as though the Sinner had suffered
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in the Sacrifice. And thus those, for whom Christ offered himself, are look'd on as though they suffered in him; he being their *Sacrifice*, their *Representative*.

Arg. 3. I might argue from those places of the Apostle, *Eph. 2. 6.* and *Heb. 6. 20.* In the former we are said *to be raised up with Christ, and to sit together in heavenly places in Christ Jesus.* How do believers sit already in heavenly places? Why, not *personally*, they are not in Heaven, whilst they are upon Earth: but the meaning is, they sit there in their *Representative*. 'Tis said, *they sit there in Christ Jesus*, i. e. say the *Continuators of Mr. Pool's Annotations*, in Christ as their Head and Representative. So that from this and other like expressions, we may gather that Christ is a Representative. Which also is implied in that other Text, *Heb. 6. 20. whither the fore-runner is for us entred.* He is entred for us, he is our *πρόδρομος*, our Harbinger and Fore-runner, that is gone to take possession in our name and stead. As a Harbinger that goes before, and takes up lodgings in an Inn for others; enters the rooms, not so much for himself as his Companions, whom in that Office he represents. So Christ is gone, the Harbinger of the Elect, to possess Heaven in their name and stead, as their Head and Representative; as the fore-mentioned *Annotators* upon the place. From both these Scriptures we learn this, that Christ not only was, but still continues in some sense, to be a Representative unto his people. See also Mr. *Clark's Annotations* on *2 Tim. 1. 9. Eph. 1. 4. &c.*

Arg. 4. Lastly, That Christ was a *legal Representative* may also be proved from the *Imputation of his righteousness unto Justification*. Imputed Righteousness, and Christ's being a legal Representative do stand or fall, one with the other. Accordingly 'tis usual with those who reject one, to reject the other also; the thing, if not the name. If therefore Christ's Righteousness be imputed to us, this is an argument, that Christ was our legal Representative. But Christ's Righteousness is *imputed* to us. This the Apostle plainly sheweth, from that Parallel he runs between *Christ* and *Adam*, Rom. 5. 19. *For as by one man's disobedience many were made sinners, (i. e. by Imputation, for we did not personally sin in Adam;) so by the obedience of one shall many be made righteous.* So, i. e. in the same way, in the same manner; namely by *Imputation*. Which also the Apostle plainly intimates, 2 Cor. 5. 21. *For he hath made him to be sin for us, that knew no sin, that we might be made the righteousness of God in him.* How was Christ made sin for us? Not personally, not *inherently*; he knew no sin in this sense. He was made sin only by *Imputation*, and we are made righteous the same way. Our Righteousness that justifies us is not inherent, 'tis not in our selves; and therefore 'tis said, that we are *made the righteousness of God in him*. The Apostle seems emphatically to add that clause (*ἐν αὐτῷ*) *in him*, to establish the Doctrine of *Imputation*. Accordingly we read, *that the righteousness of Christ is upon Believers*, or imputed to them, Rom. 3. 22. Yea, we read expressly of imputed Righteousness,
Rom.

Rom. 4. 6, 11. ---that he might be the Father of all them that believe, that righteousness might be imputed to them also. Whose righteousness? Why, the righteousness of Christ; the righteousness of Faith, as the Text speaks, *i. e.* the righteousness of Christ apprehended by Faith; in which righteousness the Apostle desired to be found, Phil. 3. 8, 9. And therefore in Scripture *inherent righteousness*, though commanded of God, and usefull in its place, and like Gold, to be embraced in point of Conversation, is accounted but *σκυβαλα*, dung, dogs-meat, and as filthy rags, in point of Justification. The reason is, because 'tis imperfect, it hath a mixture of sin in it: whereas Justification at God's bar is always grounded on a perfect righteousness; a *personal perfect righteousness* at the bar of the law, or according to the terms of the first Covenant, an *imputed perfect righteousness* (or the righteousness of a Surety) at the bar of the Gospel, or according to the terms of the new Covenant. For God is not less just or holy, than he was under the first Covenant; only his Grace hath eminently abounded, in giving his own Son to be our Substitute and Surety, who hath wrought out a perfect righteousness for all those that believe in him. Hence Christ is called *the Lord our righteousness*, Jer. 23. 6. And in the Lord (saith the Church) *have I righteousness and strength*, Isa. 45. 24. All which, and many more Scriptures that might be named, in my apprehension, do fully establish the Doctrine of *Imputation*. Which being allowed, we must of necessity hold Christ to be a legal Representative, because the other Doctrine is founded on this.

For

For the farther illustration of this point, I shall run a Parallel between *Christ* and *Adam*. 'Twas this was the ground of the *Imputation* of *Adam's* Sin, namely his being a *federal head*, or because we had a legal Union with him; and the same we may say of the *Imputation* of *Christ's* righteousness. More particularly,

If so be you ask me, why *Adam's* sin was imputed to us? I answer, because we had a *propriety* in it. His sin was in some respects ours; therefore 'tis reckoned or imputed to us.

If you farther ask me, how we came to have *propriety* in *Adam's* sin? I answer, because we were united to him. I don't say, we had a personal and individual Unity, as though we made but one person with him: but a common Unity, whereby a man is *unus cum alio*, one with another; or whereby many are *unum in aliquo primo*, one in and with some other, that is the Fountain and Origin of them all. 'Tis this common Unity that is the ground of our participating with *Adam* in his sin.

Now this *common Unity* is twofold, *natural* or *legal*; either in respect of Nature or Covenant. And in both these respects we had Unity with *Adam*, who 'was our *natural* and *legal head*.

1. We had a *natural* common Unity with *Adam*, in whom we were all seminally contained, and from whom we were to derive our Beings. And 'tis on this account, that we come to be deprived of Original Righteousness, or come to partake of *inherent Original Sin*. For *Adam* having lost Original righteousness, could not convey it unto his Off-spring.

2. We

2. We had a *legal common Unity* with *Adam*, whereby *Adam* was our federal head, or *legal Representative*. We had not only a Unity of Nature, but of Covenant also. The first Covenant was made with *Adam*, not only for himself, but for all his posterity. And 'tis this is the ground of that other part of Original Sin, we call *imputed*, or why *Adam's* eating the forbidden fruit is accounted our sin.

Answerable hereto there is a twofold Union between Christ and Believers, *legal* and *spiritual*; whereby they have an interest in Christ's righteousness, and are enabled to live unto God.

1. Christ is a quickning and *spiritual head* unto true Believers. As *Adam* to his seed was a *natural head*, from whom they derive a natural life; so *Christ* to his seed is a *spiritual head*, from whom they derive a spiritual life. The Spirit of Grace and vital Influences flow down from him to all his Members. Hence we read, *Joh. 15. 5. Without him* (i. e. Union to him, and Influence from him) *they can do nothing* that is spiritually good. Hence also he is said to be *their life*, *Col. 3. 4.* because he is the sole spring and cause of it. 'Tis by his influences that Believers live; and therefore they may say with the Apostle, *Gal. 2. 20. We live, yet not we but Christ liveth in us.* 'Tis of his fulness that they receive, and grace for grace, *Joh. 1. 16.*

The natural branch does not more really receive sap from the vine, nor the members of the body influence from the head, than Believers receive vital influence from Christ. They are Scripture Similies, *Joh. 15. 2. Eph. 5. 30.* So that there
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is a vital Union, a spiritual Union between Christ and Believers; which is the foundation of this communion with him in his Graces, in his Spirit and Influences. It is by vertue of this Union, that we are enabled to *live unto God*; that we live a life of Holiness. This is the ground of our going on in Sanctification. The bond of this Union on our part is *Faith*, Eph. 3. 17. On Christ's part the holy Spirit. The Spirit is said to *dwell* in Believers, 1 Cor. 3. 16. And *he that hath not the Spirit of Christ is none of his*, Rom. 8. 9.

2. Christ also is a *federal head*, or legal Representative unto all his seed, to all true Believers. And 'tis our Union with him in this respect, that is the ground of our *Justification*. This is the reason of our interest and propriety in Christ's righteousness, or why his righteousness is accounted ours, and *imputed* to us. And therefore if you ask me, why Christ's righteousness is imputed to us, or accounted ours? I answer, because of our Unity with him the *second Adam*, which gives us a propriety in his righteousness, as our Unity with the *first Adam*, gave us an interest in his sin. I don't mean *Personal*, but *Legal* Unity. For there is a twofold Unity, and consequently a twofold Propriety to righteousness, according to that twofold manner of Unity.

1. There is a *Personal* and Individual Unity, whereby a man is *unus in se*, one in and by himself; and so hath propriety to a duty performed, because 'tis performed in his own person, and by himself alone. This is not the Unity we have
with

with Christ; neither the ground why his righteousness is accounted ours or imputed to us.

2. There is a *Legal* and common Unity, whereby a man is *unus in alio*, one with another. This is the Unity we have with Christ; and this is the ground of *imputed righteousness*. Now the bond of this Union on our part is *Faith*, Joh. 1. 12. Hence we are said to be *justified by Faith*, Rom. 5. 1. Faith doth not justify us *absolutely* considered; as a grace or quality wrought in us by the Spirit of God, for so it justifies no more than Fear, Love, or any other Grace; neither as 'tis an act of ours, put forth in receiving Christ, for so 'tis a work, and in this sense to be justified by Faith, would be to be justified by Works; but Faith justifies us, as 'tis *vinculum & instrumentum unionis*, the bond of Union between Christ and us; by which means we come to have an Interest in his righteousness to the Justification of life. This briefly by way of argument.

It were easie to mention many Testimonies, in confirmation of this Doctrine; of *Christ's being a legal Representative*. And therefore to the Authority of Mr. *Baxter*, who disputes against it; I shall oppose the judgment of our first Reformers, *Luther, Calvin, &c.* the judgment and authority of the *Church of England* in her *doctrinal Articles*; of the *Assembly of Divines* in their *Confession and Catechism*; and of the above-quoted Authors, Bishop *Usher, &c.* who all establish this truth, as appears by their Doctrine of *Imputation*, both of *Adam's sin* and *Christ's righteousness*. I could mention many particular persons, who have given their judgment expressly in
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this matter ; among many that might be named, let a few suffice.

Dr. *Tho. Manton* in his second Volume of Sermons on the second Epistle to the *Corinthians*, ch. 5. recommended by the reverend Dr. *Bates*, and Mr. *Howe*, p. 171. hath these words: *Christ came to die, one for all, he represented our persons, and took our burden upon himself, and did enough to ease us. First, He represented our persons, as a Surety, and so he took the person of a Debtor, Heb. 7. 22. Or as a common person appeareth in the name of all that are represented in him. That Christ was a common person, appeareth by Rom. 5. 14. where Adam is said to be τῷ πρῶτῳ τῷ μέλλοντι, namely as Adam was a common person representing all his posterity, and as his act had a publick influence on all descended from him ; one was enough to ruin, and one enough to save, &c. — so also, 1 Cor. 15. Adam and Christ are compared, representing both their seeds : and we read there of the first Adam and the last Adam, v. 45. and the first man, and the second man, v. 47. Those two men were all mankind in representation, &c.*

Again, in his third Vol. upon *Heb. 11.* speaking of the *Imputation of Christ's righteousness*, he hath these words. *There is no having of this righteousness from Christ, but by Imputation. I know, here some boggle and say, Imputation is no where found in Scripture : I answer, we do not stand upon Words and Syllables ; but this is most proper, and it may be well gathered, for Christ is said to be made righteousness, 1 Cor. 1. 30. Righteousness is said to be imputed without works, Rom. 4. 6. and Faith is imputed for Righteousness, Rom. 4. 22. To*
clear

clear the proposition; it must needs be by Imputation.

1. Because this righteousness must be in justification, it must one way or other belong to the person justified, otherwise the Lord cannot look upon us as righteous. The man was cast out, that had not on him the wedding Garment, Mat. 22. 11, 12, 13. Now by infusion it cannot be, all inherent righteousness being imperfect, therefore it must be by Imputation.

2. Consider what Imputation is. To impute, is to reckon a thing to our score and account; and those things are said to be imputed to us, which are accounted ours to all intents and purposes, as if they were our own. Now in this sense our sins were imputed to Christ, and Christ's righteousness is imputed to us: the Apostle makes the parallel, 2 Cor. 5. 21. For he hath made him to be sin for us, &c. Look as Christ was so dealt with, as if he had been a sinner; so we are, as if we were righteous. Our iniquities were not infused into Christ, but imputed and laid upon him, Isa. 53. 6. So is his righteousness upon all that believe. And the Apostle useth another comparison; as Adam's guilt is laid upon us, so is Christ's righteousness; as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5. 19, &c.

Again, in his treatise of self-denial, p. 21. he makes it a branch of that duty, to deny our own righteousness, in point of Justification. For this (saith he) we have a pregnant example in the Apostle Paul, Phil. 3. 9. Which Scripture he largely insists on to that purpose.

Mr.

Mr. Stephen Charnock, B. D. in his second Volume of Discourses on several Divine Subjects, recommended to the Reader, by Mr. Richard Adams, and Mr. Veal, p. 865, 866. thus writes. *Christ was a common person for us, as the Scape-goat was common to the whole congregation, Lev. 16. 21. representing all of them. Christ was a common person for us as Adam was, to whom, in this regard he is compared, Rom. 5. 14. who is (i. e. Adam) the figure of him that was to come. The Apostle compares one Adam and one Christ, he illustrates the condition and the actions of the one, by the condition and actions of the other, what happened to us by Adam, and what hapned to us by Christ. This Typicalness of Adam cannot be in any other regard, than as he was a common person, representing all that were in his loins by natural Generation. In this regard Christ is called the second man, 1 Cor. 15. 47. The first man is of the earth, earthy; the second man is the Lord from Heaven. Not that he was the second man born in the world (for many Ages were run before his Incarnation) but the second common root in the world. As when Adam, being the first root of Mankind in a natural way, fell, the curse came upon him and all his posterity, and the standing punishments pronounced against him, did reach and were meant of all his posterity, Gen. 3. 19. not only of Adam personal, but of Adam as a Representative, and so of all those who were not yet born into the world, &c. So we were all sacrificed in Christ, as a common head of all that are in him by spiritual Union; the one merited death and salvation for all that descend from him; the other life and salvation for all that believe in him.*

Dr.

Dr. Owen in his treatise of *Justification*, ch. 8. p. 246. speaking of the Imputation of the sins of the Church unto Christ, and the grounds of it, hath these words, *viz.* *The principal foundation hereof is, that Christ and the Church in this design were one mystical person, which state they do actually coalesce in, through the uniting efficacy of the holy Spirit. He is the head, and Believers are the members of that one person, as the Apostle declares, 1 Cor. 12. 12, 13. Hence as what he did is imputed unto them, as if done by them, so what they deserved on the account of sin was charged upon him. And for this he quotes divers ancient Authors, Leo, Augustine, Irenæus, Athanasius, Eusebius, Chrysostom, Prosper, &c. Again, speaking of Christ and Believers, p. 250. saith he, They are one mystical person, whereof although there may be some imperfect resemblances found in natural or political Unions, yet the Union from whence that denomination is taken between him and us, is of that nature, as no personal Union among men (or the Union of many persons) hath any concernment in it. And therefore as to the Representation of it unto our weak understandings unable to comprehend the depth of heavenly Mysteries, it is compared unto Unions of divers kinds and natures. So is it represented by that of man and wife, &c. Eph. 5. 30. ---of the head and members of the same natural body, 1 Cor. 12. 12. ---of a vine and its branches, Joh. 15. 1, 2, 3. And it is declared by the relation that was between Adam and his Posterity, by God's institution, and the law of creation, Rom. 5. 12, &c. Which as the Dr. notes, p. 236. was a ²deral relation.*

Again, p. 253, 255. speaking to that Text, Heb. 7. 22. *Jesus was made a Surety of a better Testament.* Saith he, *This alone of all the fundamental considerations of the Imputation of our sins unto Christ, I shall insist upon.* -- *A Surety is an undertaker for another or others, who thereon is justly and legally to answer what is due to them or from them. Nor is the word otherwise used.* See Job 17. 3. Prov. 6. 1. ch. 11. 15. ch. 17. 11. ch. 20. 16. ch. 27. 13. So Paul became a Surety unto Philemon for Onesimus, Phil. v. 18. Wherefore *ἐγγυ&* is Sponsor, Fidejussor, Pres, one that voluntarily takes on himself the cause or condition of another; to answer, undergo, or pay what he is liable unto, or to see it done, whereon he becomes justly and legally obnoxious unto performance. In this sense is the word here used by the Apostle, for it hath no other. And this shews Christ to be a legal Representative.

Voëtius is plain and exprefs in this point, saith he, *Christus, quatenus pro nobis sponsor erat, omnium salvandorum personam sustinebat, ac pro iis omnem justitiam legis implevit, partim in ferendis pœnis peccatorum, & subeundo pœnas condignas, quas lex Dei, à nobis peccatoribus exigebat, partim implendo, &c. i. e.* Christ, as he was our Surety, sustained the person of all that are to be saved, and fulfilled for them all the righteousness of the law, partly in undergoing the punishment, which the law of God exacted of us sinners, and partly through his performing the whole preceptive part of the law, which was required of us, but which we could not fulfill, Voet. Select. par. 2. p. 22.

Dr. *Tho. Goodwin* in his *Triumph of Faith*, or treatise entitled, *Christ set forth in his death*, &c, spends nigh a whole Chapter in the proof of it, insisting mostly on those two places, *Rom. 5. 14.* and *1 Cor. 15. 47.* his words are these (*ch. 4. p. 83.*) *To illustrate and prove the first of these (viz. how Christ was appointed by God, and himself acted the part of a common person, representing us in what he did) that instance of Adam serves most fitly, and is indeed made use of in the Scripture to that end. Adam, as you all know, was reckoned as a common publick person, not standing singly or alone for himself, but as representing all mankind to come of him; so as by a just law, what he did was reckoned to his posterity, whom he represented. And what was by that law threatned or done to him for what he did, is threatned against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it, Rom. 5. 14. who was the type of him who was to come. Unto which purpose the titles which the Apostle gives these two, Christ and Adam, 1 Cor. 15. 47. are exceeding observable. He calls Adam the first man; and Christ our Lord the second man; and both for that very purpose and respect which we have in hand, &c.*

P. 86. he proceeds thus. *As in this place to the Corinthians the Apostle argues Christ to be a common person in respect of his condition and state, by an argument of parallels taken from his type Adam. So secondly, in that 5th to the Romans, he argues Christ to have been a common person in his actions which he did on earth; and this also from the similitude of Adam, whom, v. 14. he therein makes to*

have been Christ's type. And he speaks of Adam there as a common person, both in respect of what he did, namely his sin ; as also in respect of what befell him for his sin, namely Death and Condemnation. And because he was in all these not to be considered as a single man, but as one that was all men, by way of Representation ; hence both what he did, they are said to do in him ; and what Condemnation or Death was deserved by his sin, fell upon them all, by this law of his being a Publick Person for them, &c.

And p. 88. saith he, *Just thus the matter stands in point of our Justification and Salvation, between Christ and Elect Believers ; for Adam was herein his type. Christ was considered and appointed of God as a common person, both in what he did, and in what was done to him. So as by the same law, what he did for us, is reckoned or imputed to us, as if we ourselves had done it, and what was done to him, tending to our Justification and Salvation, is reckoned as done to us. Thus when Christ died, he died as a common person, and God reckoneth, that we died also. When Christ arose, he arose as our head, and as a common person ; and so then God accounts that we arose also with him. And much more to this purpose in that Chapter.*

Another testimony to the same purpose is that of the judicious Mr. Clarkson, B. D. in his Volume of Sermons and Discourses on Divine Subjects, commended to the Reader by the Reverend Mr. Home and Mr. Mead. Speaking to that Text, Phil. 3. 9. *And be found in him, &c.* saith he, p. 222. *The Phrase includes (among other things he there mentions) judicial Acc^{ts} in respect*

respect of Representation. Christ is a publick person, as Adam was, represents those that are his, as Adam did; and what he doth or suffers in their stead, the Lord accepts it, as if they had done and suffered it. This acceptance I call judicial Account, and this I take to be the principal import of the expression. Then are we said to be found in Christ, when the Lord accounts, accepts what Christ performed for his Elect in way of satisfaction, as if they had performed it. Mind this notion well, for the greatest, the sweetest Mystery of the Gospel cannot be understood without it.

Christ is by the Father's appointment the Sponsor of his people; he doth *vicariam præsentiam* agere, they whom he represents are looked upon as present in him, and what he acts doth pass as though they did act it.

In this sense did the Apostle desire to be found in him, that Christ might be looked on as his Sponsor, and what he performed, might be looked on, as undertaken in his stead, on his behalf, and so set upon his account. The Scripture offers us this notion in divers expressions; in special, to instance in no more, when Christ is called a Surety, a Sacrifice, Heb. 7. 22. Heb. 9. 26. Which places he improves to this end.

Also the ingenious Mr. Polhill, in his Book of the Divine Will, p. 226. speaks thus. Christ in his first coming sustained two distinct persons, his own and ours. As he was in his own person, he was without sin: but as he was our Surety and sustained our persons, so our sins were imputed to him, and imputed to him according to truth, because he was such, i. e. upon his being Sponsor for us, he became substitutively guilty,

guilty, though he continued always personally innocent.

And not to heap up more testimonies, which are very plentiful, as well of *Foreign Divines*, as of our own *Countrymen*, I conclude all with pious Mr. *Hallet*, who in his Sermons of *Christ's Ascension*, expresseth likewise the same judgment, and speaks of Christ, as a publick Representative. Saith he p. 19. *Take notice of what I say, nor do I say it only, but the Scripture with me: that Christ ascended not as a private, but a publick person. He ascended not barely as the Son of God, but as a publick person; he ascended as the Representative of all the Elect, he ascended as a head. And therefore you shall find, that after Paul had excellently discoursed of the power of God, manifested in the Resurrection of Christ from the dead, and ascension into Heaven, Eph. 1. he doth, v. 22. look upon Christ thus risen and advanced on high, as the head of his Church, and they his body. And afterwards, ch. 2. looking upon Christ as a publick person representing his people in his Death, Resurrection and Ascension; speaks of them thus interested in him, as those who already sit in heavenly places, v. 6. They do not sit personally, but in their Representative, as the people of England sit in Parliament by their Representative, &c.*

And in the same discourse, p. 74. he speaks thus. *Christ is not gone to Heaven (as I told you in the description) as a private and single person, but as a publick and common person, the great Representative of God's Elect. Adam represented all men in Eden, and so by his sin all sinned, they sinned in their Representative, in their common root,*
and

and so wrath came upon all: why, so Christ in what he did in the business of Salvation, he did as representing all the Elect. When he died, they died; when he arose, they arose; when he ascended, they did ascend; he did all in their stead, as their Representative and Root; all imputed to them, which he did or suffered, all made theirs which he purchased.

From the whole I conclude, that Christ, as well as Adam, was a federal Head, a legal Representative; and that his Righteousness is imputed to those that believe on him to Justification, as Adam's Sin was to Condemnation.

F I N I S.

E R R A T A.

Page. 14. l. n. 17. for *disparities* read *disparates*. p. 23. l. 19. *Adam*. p. 47. l. 13. *because they stand on the Gospel-Covenant, which Gospel admits, &c.* p. 77. l. 1. *his*. p. 83. l. 4. is. p. 96. l. 8. *worst*. p. 110. l. 17. *our other men's*. l. 18. *partaker*. l. 19. 1 Tim. 5. 22. p. 158. l. 29. *depend*. p. 191. l. 14. *against*. p. 197. l. 20. *word*. p. 204. l. 23. *Ishmael's*. p. 210. l. 18. *conversion* p. 234. l. 22. *up*. p. 241. l. 3. *you will, begin*. p. 244. l. 7. *Christ's special mediation*. l. 29. Prov. 21. 27. p. 251. l. 4. *this*. p. 252. l. 16. *sole*. p. 277. l. 20. *miseries*. p. 281. l. 20. *flatterers*. p. 293. l. 27. *is that*. p. 307. l. 28. *reasonableness*. p. 312. l. 32. *was*. p. 319. l. 20. *sole*. p. 335. l. 27. *as in the instance*. p. 336. l. 33. *inform: us*. p. 355. l. 27. *tells us*.

Other small literal mistakes that have escaped the Press, the Courteous Reader is desired to amend or overlook.

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TO prevent mistakes, and that none might be discouraged in the use of means from what is said, p. 244. *Of the Sacrifice of the wicked being an Abomination unto God*, I thought fit to add this ; That I speak there of the Unregenerate Indefinitely, not Universally. For there are two sorts of Unregenerate Persons; *returning Sinners*, and *wicked obstinate Sinners*. The plowing and Prayers of the latter sort are in a strict sense an Abomination unto God, and that according to the mind of *Solomon*, *Prov.* 21. 4, 27. But the Prayers and Performances of the former sort (*of penitent returning Sinners*) are not abominable but pleasing unto God, being commanded by him for the obtaining of Grace ; and if such persons be sincere and diligent in the use of those means, which God hath prescribed, they may expect to meet with God in them, *Isa.* 64. 5. Though till they have Grace, their best actions do not please God, as the actions of Regenerate Persons do, neither will they avail them to eternal life, without Regeneration ; which therefore should excite Unregenerate Persons, *all that are in the flesh*, to endeavour all they can to obtain Grace, which was all that was aimed at in that place, as likewise in p. 117. where you have somewhat of like nature. What is spoken there, of the Unregenerate's having *no interest in Christ's Mediation and Intercession*, and having *no holy Spirit to aid and assist them*, understand it of special Mediation and Assistance.

ERRATA in Disputation.

P. 386. l. 15. for *now* r. *not*. p. 394. l. 32. *qui*, and so p. 395. l. 17. p. 414. l. 9. r. *these*.

